

# REFORMED CHURCH MESSENGER

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MEN'S BIBLE CLASS OF ST. JOHN'S REFORMED CHURCH, ORWIGSBURG, PA.

The Rev. H. J. Herber, pastor and teacher.

(This class has 137 active members and ranks among the largest and most progressive in Schuylkill Classis.—See article in this issue.)

PHILADELPHIA, NOVEMBER 6, 1930



### THE MEN'S BIBLE CLASS OF ST. JOHN'S REFORMED CHURCH, ORWIGSBURG, PA.

The class had its beginning on Feb. 4, 1923, when 9 men (not members of any class) attended Sunday School with the Rev. Dallas R. Krebs as teacher. On Feb. 7 an organization was formed, with Irvin Scharadin, president; Earl Miller, vice-president, and Frank Leymeister, secretary. The slogan adopted at that meeting was "Every Member Get a Member." This was literally fulfilled, for on the second Sunday there were 19 present. By the end of the year the membership had increased to 87. The class is officially enrolled in the adult division of the International S. S. Association. The following are the names of the charter members: Rev. Dallas R. Krebs, Frank Leymeister, Elvin Boyer, Earl Miller, Irvin Scharadin, Calvin Smith, P. S. B. Krater, Guy Shoener, Bayard Miller. Mr. Frank Leymeister, who has been the faithful and efficient secretary of the class since the beginning, has the proud record of having been present every Sunday during a period of seven and one-half years. Another charter member, Mr. Elvin Boyer, has missed only two Sundays, and Mr. Calvin Smith is a close third.

The class has an active membership of 137 at present. The smallest attendance during 1930 was on a rainy Sunday in January, when 47 were present. An average of 70 men in Sunday School is maintained during the year.

The two "red letter" events of the year are the anniversary banquet in February, when an outstanding speaker is secured to address the class, and the annual picnic in July, when the class is joined by the Men's Bible Class of the Lutheran Church in a union Men's Bible Class Picnic. Interest in the class is maintained by personal work, sending of cards to absentee members and an occasional letter. The best results are obtained when every member takes an interest in the class and works for new members. The class has 125 visitors in the course of a year.

The class has had but two teachers thus far: Rev. Mr. Krebs from 1923 to 1926, and Rev. Mr. Herber from 1926 to 1930. Attorney Guy Waltman, a member of the class, is the assistant teacher at present. The following men have served as president of the class: Irvin Scharadin (1923-27), Ray Linder (1927-28), Sidney Smith (1928-29), Earl Miller (1929-30), E. E. Steinbrunn (1930). The class year extends from Feb. 7 to Feb. 6, inclusive. Class treasurers were Harry B. Shoener (1923-27), Edgar Wagner (1927-30).

At the present time the class numbers among its members three teachers and the S. S. supt. Mr. Thomas Anthony is the supt.; Mr. E. Ray Linder, teacher of the Women's Bible Class; Prof. Harry W. Smith, teacher of a Ladies' Bible Class, and Mr. Harry Fegley, teacher of a boys' class.

Besides the Men's Bible Class there are two other Adult Men's Bible Classes in St. John's Sunday School. One of them is taught by Mr. John Zulich and the other by Mr. William Dietrich.

The purpose of the class is threefold: Bible Study, Fellowship and Service. The text is "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. The class is a vital factor in the life of the Sunday School. If more of the men would be regular in their Church attendance, they would become a greater power for good in the Church and hearten the pastor and Consistory. This we hope they may begin to do.

H. J. Herber, Teacher.

### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The autumn season has brought with it the desire for nuts and persimmons. One

of our boys, Jesse DeHaven, fell from a persimmon tree last Sunday. After being taken to the Reading Hospital they found no bones broken and he will no doubt be back at the Home before this message reaches you.

Someone has reported that Bethany Home was selling apples. The farmer assured me that this was never done and that Bethany never had too many apples for her children.

The Property Committee had a meeting on Monday, October 27, and purchased a bus. A Hackney body was purchased to mount on a Studebaker chassis. This should give us a very serviceable means of transportation for our children. The committee was afraid that a lighter Chassis would not stand the strain.

The Property Committee expected to leave early in the day but after inspecting the ground until dark, they realized a need for so many changes and opportunity for improvements that they expressed the opinion that it may be advisable for the Board of Managers to view the needs of the Home on a separate day before it meets in its next quarterly session for business.

Our cook, being raised as one of our children, desires to remain with us, as she loves her two children and Bethany, but has expressed a desire to have some one else act as cook. We again are looking for some one to fill this position.

### THE OPPORTUNITY OF STEWARD- SHIP YEAR

By Rev. John S. Hollenbach, S.T.D.  
Manchester, Maryland

Our Church, as well as some other denominations, is observing June, 1930, to June, 1931, as Stewardship Year. It is well for us to think often and seriously of this phase of our spiritual life. Stewardship is not an evil to be avoided, but a view of life to be understood and practiced. It means more than the giving of a portion of our goods to God. It involves the laying of ourselves and our possessions upon the altar of Service of God and fellow-men.

We are accountable to God for the right use of our ability, our time, and our wealth, for He is the Owner while we are merely the temporary possessors. May we be as keen and conscientious in this matter as were the Macedonians of whom Paul wrote to the Corinthians. They had done much better than Paul had expected, for they first gave themselves to the Lord. The weakness of the Church lies in the failure of many members ever arriving at the point of such whole-souled personal consecration.

Will you, in this year of grace and opportunity, allow God to do the leading while you reverently and obediently follow? If you fail Him, there will be a vacancy in the ranks, a task undone, a hope unrealized, a life undeveloped, eternal life missed. Our Master condemned such neglect constantly and severely. Surely you wish to merit commendation rather than condemnation.

"Moreover, it is required in stewards that a man be found faithful." "Where duty calls or danger, be never wanting there."

## A Letter to the Editor

### THE WORTHINESS OF MEMORIAL REFORMED CHURCH

(Read this in connection with Dr. Nott's message in the first editorial.)

So far as our special offering is concerned on Home Mission Day, will it be a "touchdown" for the Memorial Reformed Church of Madison, Wis., or will it be simply a "gesture"? In 1927, after the "kick-

off" was made by a small group of faithful Reformed people of Madison, they went into a "huddle" and banded themselves together for a real game, with a determination to go right through. They struggled hard ever since. Substitutions were made and new material was added from time to time. They have made a substantial gain and are now nearing the goal line. Will they make it? Let us who are watching and sitting on the sidelines cheer them with "We want a touchdown! We want a touchdown!" Ah, the team (congregation) will be greatly encouraged by a real hearty and genuine cheer! Let us unitedly join in and cheer the workers of Memorial Church by making a liberal contribution on Home Mission Day, for they are worthy of our support, because:

1. Madison, where Memorial Reformed Church is situated, is rapidly increasing in population.

2. Memorial Church is in a community that has many thriving Reformed Churches and many families from the rural congregations have turned their faces toward Madison.

3. The State University is at Madison. Nearly 100 young people of the Reformed Churches, not only of Wisconsin but other States as well, are living in that great educational center during the school year, and their religious life should be cared for. The number of students is increasing from year to year.

4. The great influence of the Church, directly upon the lives of the students and also because of the reflex influence upon the lives of the home Churches through the students, is of stupendous value.

5. The congregation at Madison is a growing body. Its present membership is 220. Money spent for Memorial is a good investment.

6. A new Church building is being erected. We hear some one say: "As long as the water is pure and clear, it matters not whether you drink out of a tin-cup or a golden bowl." At Madison, however, it is the question not of tin or gold but of size and adequacy. The first unit of the Church structure is erected and there rests a large debt upon it. In order to complete the building the sum of \$35,000 is required.

7. The Reformed people of Madison have a mind to work; they are doing what they can. The need our help.

Other reasons might be added but let these suffice to convince and encourage all Churches who are participating in our Home Mission Day program to cheer the Madison folks with a liberal contribution. May the Memorial Church have the wonderful experience of making a well earned "touchdown" on our Home Mission Day is the wish of

E. L. Worthman.

Kiel, Wis.

### MINISTERIAL RELIEF

We are frequently asked about the overhead expenses of our Board. Some time ago we received a letter from an elder in Western Pennsylvania asking whether or not we could reduce our overhead expenses. We told him what our expenses were and sent him a stamped envelope asking for further suggestions. He kept the stamp and kept the envelope!

We have just received a letter from an elder and friend of the Board in Ohio, asking for information concerning the overhead of Ministerial Relief, in view of statements made by certain members of the Church and he wished to use the information in defence of the Board. We certainly do appreciate this kind letter, but these two requests coming from different sections of the Church, suggests that there may be others who are misled by untruthful and dishonest statements made by unprincipled critics who are not manly enough to get correct information, which our Board would be very glad to give.

(Continued on page 19)



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### LET OUR WHOLE DENOMINATION HELP!

Home Mission Sunday brings us a strategic opportunity. There is general agreement that our Board has chosen most wisely in designating the Memorial Mission in Madison, Wis., as the beneficiary of our gifts. It will be a great misfortune if we allow the industrial depression to prevent us from making a sacrificial offering for this congregation, which is carrying on such a splendid piece of work among the young people in that important student center. No man in all Wisconsin knows the situation better or is more highly regarded among us as a wise and devoted pastor and a statesmanlike leader in Kingdom work than Dr. Henry C. Nott of Milwaukee. This is what Dr. Nott has just written to the MESSENGER, and we hope it will reach the hearts of pastors and people:

"Through the Order of Worship for the observance of Home Mission Sunday, Nov. 9th, and by various articles in our Church papers and in the *Outlook of Missions*, the attention of our entire denomination is being directed to the very important, strategic position which our Memorial mission congregation in Madison, Wis., occupies. Let us not fail to strengthen the hands of this heroic flock and their devoted, diligent and energetic pastor. For he is peculiarly adapted for this work and has demonstrated in former congregations, which he has served, that he is a wise builder of Churches, both spiritual and material. His wife, too, who grew up under the pastorate of the undersigned as a member of Grace Church in Milwaukee, Wis., and was our organist for a number of years, is especially gifted for the kind of work that falls to the lot of this congregation in one of the great educational centers of our country, to whose noted university young men and women, not only from our State but from all over the land, come to prepare for their life-work.

"Let us therefore all help to provide an adequate Church home for these young people during the formative and most impressionable years of their life. This is the earnest advice of one who is well acquainted with the history of this missionary enterprise and who has the utmost faith in its future success, if our entire denomination will come to its assistance at this opportune time. *Let us not fail to do so.* This is my earnest hope."

### THOSE WHO MAKE AMERICA GREAT

"When I am with him," one Philadelphian recently said of another, "I have an instinctive feeling he is the embodiment of those qualifications which have made America great, and I am never so proud of my country as when I find myself in the presence of the best of my countrymen."

It is amazing, and sometimes saddening, to realize how judgments differ with regard to great personalities. You can mention almost any conspicuous citizen and at once arouse contradictory reactions in the hearts of those who hear you, especially if a man is somewhat prominent in politics. It is a lamentable fact that his name is likely to arouse fierce resentments as well as enthusiastic loyalties.

Former United States Senator George Wharton Pepper, in a recent address concerning one of his fellow-citizens, gave utterance to sentiments of real value. It is not necessary to agree that all the things he said are applicable to the particular citizen of which he spoke, but most of us will say that he has given a description worthy to be remembered when he says of the typical American: "He wears a serious expression, but there is a twinkle in his eye which makes you realize you can trust his sense of humor. He never struts or poses. He does not talk much, but what he says is to the point. He has great power to debunk unrealities and can quickly see through shams. He never picks a quarrel, but you hesitate to quarrel with him. He identifies himself readily with the life of his community and the interests of his country with his own. He is at home with all sorts of people. He loves his home and the home folks, and takes enormous pride in transmitting a spotless name. He does not display his emotions. He does not parade his religion, but is fundamentally religious and God-fearing. There is something about him that reminds you he was a boy once, and that boys will be boys. He does not use his wits as a substitute for work, but for determining what his work shall be, and when he has chosen it he pursues it to its conclusion. That is the type that has made America great, and it is a great thing when we can discover such a man in our midst. It gives us an incentive to develop our great and undeveloped possibilities.

"Every man and woman of us has in his heart a mental picture of what a real American ought to be. And when we actually meet in the flesh somebody who conforms to



our conception of the type, there develops in us a kind of affectionate enthusiasm for that American similar to that we feel for America itself. We love him and we cheer for him very much as we love and cheer for the American flag."

One cannot help wishing that his statement could be accepted at its face value. But, alas, it seems sometimes as if great Americans must become martyrs, or at any rate must be gathered to their fathers, before such appreciation is vouchsafed to them. What a sad contrast between what they said of Abraham Lincoln while he lived and what they say of him today! President Hoover, who also knows what it means to "wear a hair vest" while he is spending himself unreservedly for the welfare of our country, was compelled again the other day to protest against the disposition of partisan journals and selfish interests to "smear" the reputations of our public men with a vindictiveness that is both un-Christian and un-American. There are among us, thank God, not a few who embody those qualities of mind and heart which have made our country great. If we fail to recognize them, may it not be due to our own lack of spiritual vision?

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### THE WAR AGAINST RUM

This is written before Election Day, and we have no means of knowing what will be the results of the cunningly devised campaign against Prohibition. If the wets do not make great gains it will be a miracle. The newspapers of America have much to answer for in this matter. In emphasizing the fact that the illicit liquor business is one of the principal sources of revenue of the dangerous Chicago gangs, Dean Edward T. Lee of the John Marshall Law School of that city says bravely: "Those Chicago newspapers that have encouraged violation of the Prohibition law have undoubtedly helped to encourage Chicago gangs and in turn to bring on themselves the opposition of the gangs. *Continual preaching of disregard of Prohibition has developed in the thought of a part of the public a belief that violation of the law is a trivial matter.* This attitude has led to willingness to patronize the bootlegger."

And what is true in Chicago is true to some degree in other communities. Moreover, *as long as the majority of Protestant Church members read the secular dailies and ignore the Church papers*, it would be surprising if many of them were not swept off their feet by propaganda that is assuredly not inspired by a Christian spirit and purpose.

Meanwhile it may be edifying to reflect that the foes of Prohibition do not agree among themselves. This very day President Butler of Columbia, one of its arch-enemies, declares: "It should by this time be plain to every one that the repeal of the 18th Amendment is *the first and necessary step* toward the effective control of the liquor traffic." But Dudley Field Malone, eminent lawyer who hates Prohibition just as much as Nicholas Butler dares to do, says this demand for the repeal of the 18th Amendment doesn't mean anything, because every sensible man knows that it can't be gotten out of the Constitution for the next 50 years. Such bunk therefore, as Messrs. Butler, Morrow, et al, are giving us should be sunk without trace, according to Mr. Malone, and what the foes of Prohibition should do is to revoke the Volstead Act, thus nullifying the Amendment and allowing everybody to consume as much booze as he chooses. Well, if anybody thinks the friends of Prohibition are defeated, he is due for a shock. Again quoting John Paul Jones, "*We have just begun to fight!*"

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### THE GOSPEL OF SALESMANSHIP

"All the world's a market-place,  
And all the men and women merely buyers.  
They have their purchases and deferred payments.  
And one man in his time supports many salesmen,  
His acts being seven ages. At first the infant—  
A prospect for the dairy industry and infant's wear.  
And then the whining schoolboy, with his satchel,  
creating a demand for leather goods and  
Textbooks, with frequent profitable changes.  
And then the lover, needing a sport model coupe:

Three-room suites of furniture, on easy payments.  
And then the soldier, stabilizing a healthy activity  
among munition manufacturers and uniform makers.  
And then the justice, likeliest prospect of all,  
Target for an army of builders, furnishers and  
investment brokers.

And so he plays his part. The sixth act shifts—  
Into the lean and slippered pantaloons,  
But still a field for the shoe and pantaloons industry.  
Last scene of all is second childishness,  
The ideal time to buy a radio, with a  
Florentine cabinet—a bargain at two hundred  
dollars."

This is how Dr. Halford E. Luccock says we have re-written Shakespeare's famous passage in *As You Like It*, on the "Seven Ages of Man." Far be it from us to discourage the "Buy Now" movement among those who can afford it, but the pressure to "buy, buy, buy" in our America today, the more or less heroic methods of battering down "sales resistance"—this often means extravagance, luxury purchased by instalments, expensive appliances not needed or unable to contribute either to our comfort or happiness. "This forced consumption," says Mr. Josephson, "is a Dragon in a cave," a monster to whom thousands "must bring daily sacrifices to incur their heavily mortgaged bliss." In a satirical article in *The New Republic*, Mr. Kenneth Burke says "our people are being taught, more and more, every year, to buy what they don't need and to replace it before it is worn out." The more we learn to use what we don't need, the greater our consumption; the greater our consumption, the greater our production; and the greater our production, the greater our prosperity. This Mr. Burke says should be called "the Theory of the Economic Value of Waste." If people can be educated to the full realization of their function as wasters, if they can be taught to throw away things before they are worn out, our rate of production can be multiplied. "By this system business need never face a saturation point. For, though there is a limit to what a man can use, there is no limit whatever to what he can waste." The high pressure salesmanship does seem to involve the idea that "culture resides in prosperity, and therefore depends upon a maximum of waste."

Verily, there must be a golden mean somewhere between this dangerous teaching and the much-criticized Scotch thrift.

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### WHAT IS WRONG?

Some months ago there appeared in one of the leading Church papers an article entitled "What Is Wrong With The Church?" The writer of the article pointed out a number of faults, all of which were well described, and concluded with the statement: "For 1900 years the Church has been *of* the world, but tried not to be *in* the world." How true that statement is! After all these years the Christian Church still concerns herself by asking: "Have you been baptized? Do you accept an historic creed? Do you renounce the devil with all his ways and works, the world with its vain pomp and glory?" believing that these are the essential requisites of membership in the Church of Jesus Christ.

Creeds, doctrines, forms and ceremonies have their place, and Jesus was not unmindful of this fact. But how much time did He give them? In answer to the questions of the multitude He asked: "What have you done to help the hungry, the thirsty, the naked, the sick? What have you done to relieve the loneliness which befell the stranger who fell among thieves and was left to die?"

The Church after all these years has as yet not produced anything to equal the story of the Good Samaritan. In that little story that can be read in two minutes Jesus has outlined once and for all time the approach of the Church in the establishment of the Kingdom of God.

Society was facing the same problems then that it faces today. His answer to the man who thought it easier to love and serve God than to love and serve man is true regarding the majority of today. That man did not object to being neighborly provided he could pick his neighbors. What



he should like to have had was a limit set beyond which no one would be required to go. Within the Church there is present the idea that Church membership is a kind of limited liability company and that it is not expedient for Church members to become too deeply involved in the affairs of the world. Over against this we have the idea of Jesus who erased all lines and limitations of duty and recognized duty as duty regardless of place, race or religion.

To the average mind the crimes listed in our daily papers are appalling. But this list does not contain half the crimes committed. Banditry does not necessarily mean robbing banks, shooting messengers, bootlegging, etc. Polite banditry and refined cruelty are robbing men of things far more precious than gold—their hearts, their faith, their love.

All the while this is going on the Church is concerning itself with such questions: "Have you been baptized? Do you accept an historic creed?" Instead of: "What have you done to help the hungry, the thirsty, the naked, the sick? What have you done to relieve the loneliness which befell the stranger who fell among the thieves and was left to die?"

The Church of Jesus Christ, if it is to establish the Kingdom of God on this earth, must adopt a form of religion stripped and purged of all superficialities, a practical religion to meet the needs of a practical people. To establish the religion of brotherhood it must first practice the brotherhood of religion. There must be unity and not uniformity; fellowship and not fusion; fraternity and not federation.

W. T. BRUNDICK.

Millersville, Pa.

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### THE REWARDS OF THE MINISTRY

The *Watchman-Examiner* gives this wise and kindly word to students for the ministry: "Blessings on our young men who have just entered our theological seminaries. With our congratulations we mingle our warnings. A young man who enters on the ministry of the gospel as a profession will certainly find disappointment awaiting him. The rewards at first may seem large in comparison with those of other professions, but as years pass the disparity grows less and less, and finally the advantage passes over to the lawyer, the doctor, the engineer, and to other so-called secular professions. *But if he enters it as a calling from God—a call responded to by a loving propulsion from within—the joy of it will grow with the years.* No earthly reward could seem great enough to entice him from the holy service, no hardships too severe to be borne with joyous spirit. The ministry that the world needs is a *called*, not a *professional* ministry."

There are those who tell us that the work of the ministry is constantly growing more difficult, and that it has lost the alluring challenge it once had to draw young men because of the disparity between its rewards and its strenuous exactions and sacrifices. And yet our Theological Seminary at Lancaster, in all its long history of 105 years, *never had so many students on its roll as it has now.* The very scope and complexity of this spiritual adventure appear to add to the urge and make it seem more desirable to red-blooded youth.

In the attractive booklet just issued in honor of the 86th birthday of that well-known veteran of our Church, Dr. A. E. Truxal, we were thrilled to read the final paragraph in a testimony of our old friend, which may be regarded as a fitting message to all who have offered themselves for life service as well as to those who have not fully made up their minds where to invest their lives. At different times during his ministry, he admits he found disappointments and unreasonable hindrances to the Lord's work which tempted him to lie down under the juniper tree and wish he had chosen some other calling in life. But these moods were temporary and evanescent. And "now," he adds, "as my labors are drawing to a close and I look back upon my life's work, I thank God that in His Providence He called me into the Gospel ministry. And the present condition of the world makes such an alluring call upon me to enter into the tumult of the times that if I entertain any

regret it is that I am not now beginning my work in the ministry instead of ending it." Truly, for those constrained by the love of Christ, there is no other vocation in life comparable with this.

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### BEST BOOKS

Dr. William Lyon Phelps of Yale names 21 books that we all should have read during the past year. The first 2 he puts in a class by themselves. They are *The Story of San Michele*, by Axel Munthe, and *By Way of Cape Horn*, by A. J. Villiers. The other 19 follow: *Uncle Sam's Attic*, Davis; *Humanity Uprooted*, Hindus; *Roosevelt, the Story of a Friendship*, Wister; *Yesterdays*, Wing; *Lone Cowboy*, James; *Science and the New Civilization*, Millikan; *Romance of the Machine*, Pupin; *Who Moved the Stone?* Morrison; *Mary Gladstone's Diary*; *Shepherds in Sackcloth*, Kaye-Smith; *Laughing Boy*, LaFarge; *The Selbys*, Green; *The Patriot's Progress*, Williamson; *Somewhere in This House*, King; *The Tag Murders*, Daly; *Number Naught*, Truss; *The Lion and the Lamb*, Oppenheim; *The Scarab Murder Case*, Van Dine; *The Gang Smasher*, Clevely. How many have you read?

It is not likely that this list would be the best from the standpoint of the pastor or lay worker in the Church of Christ. But if there is one outstanding book of the year which has done most for you and which you really want others to share, why not join in our Book Number letter contest, and do your bit to aid the cause of good reading?

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### WE ARE STILL EXPECTANT

Our General Synod has designated the second Sunday in December as Church Paper Day or Good Literature Sunday. For the whole Church it should mean a day or a season when the religious weeklies of our Church will receive a cordial recognition from the ministers and members of our denomination. Especially within the bounds of our three eastern Synods it should mean a sincere challenge, asking for a more generous support of the official organ of these three Synods—THE REFORMED CHURCH MESSENGER.

THE MESSENGER is the one voice that is heard 52 times every year speaking to the whole Reformed Church. It is the one voice that is all the while speaking in behalf of the official Boards and the Institutions of our Church. Without this "*Assistant Pastor*"—as the late Dr. Isaac M. Schaeffer loved to call it—comparatively few of the members of the Reformed Church in the U. S. would be informed as to the work and the needs of our Reformed Zion.

It is generally known that during the last decade a number of the denominational weeklies have been compelled to abandon their publication, because their constituents have not stood by and supported them by registering their subscriptions. Even so leading a weekly as the *Christian Herald* announces it will change its weekly into a monthly publication. Most of the denominational weeklies are issued at a financial loss. The MESSENGER, therefore, is not alone in finding the balance on the wrong side of the ledger when the annual report is prepared. All the while the editors are pleading for an adequate endowment fund, the income of which will guarantee the future of their publications.

When, during its Centennial year, the MESSENGER asked for an Endowment Fund of \$100,000, it asked for an amount that it believed to be absolutely necessary to furnish an income that would guarantee its future, and cover its annual deficit. Some contributions have been received—but the major portion of the fund is still to be raised. As this season of "Church Paper Day" as well as the season of gift giving approaches, may we not urge upon our readers and the Church at large, the making of generous contributions to this Endowment Fund, *now*. To those who cannot give as they would desire, during their life-time, we most earnestly say—*Remember the Endowment Fund of the REFORMED CHURCH MESSENGER when you write your wills.* Make all checks and legacies payable to the "Board of Christian Education of the Reformed Church in the U. S.—for the MESSENGER Endowment Fund." A. M. S.



## The Parables of Safed the Sage

### A PARABLE OF THE INSTRUCTION OF CHILDREN

An Attractive Young Lady called upon the Daughter of Keturah, and spake unto her, saying, in a gushing tone, Thou hast Children!

And the Daughter of Keturah answered, and said, If thou wilt take a look at my Clothesline, thou wilt have no doubt that thou hast Spoken Truly.

And the Attractive Young Lady had a Set of Books to Sell upon the Installment Plan. But of this she spake not at the beginning.

And she said, with Real Emotion imparting a Soulful Throb to her Voice, To thee is given the Ineffable Privilege of Answering the Many Questions which arise in the Development of their Childish Minds.

And the Daughter of Keturah answered, I have encountered that Privilege.

And the Attractive Young Lady said, But the minds of children outrun the opportunities of Mothers to Inform Themselves of all that Children desire to know. What wilt thou tell thy Children when they inquire of thee, saying, Mother, what doth make the Grass Green?

And the Daughter of Keturah said, That doth happen to be one thing that I Know. That which doth make the Grass Green is named Chlorophyl, which is a name derived from two Greek words, chloors, meaning green, and phullon, meaning leaf. And it is wax-like in substance, and is soluble in Alcohol but not in Water, and it is formed only

in the Light. But the Children have never yet asked me this.

And the Attractive Young Lady said, Thou hast Wonderful Knowledge.

And the Daughter of Keturah said, My father spent many Hard-earned Shekels to give me a College education in order that I might inform my children of the Velocity of Light and the Length of the Year on the Planet Mars and How Old is Ann and Why is the Ocean So Near the Shore.

And the Attractive Young Lady said, But peradventure thy Dear Intelligent Children shall inquire of thee and ask some question whose Answer thou knowest not, what wilt thou do if thou dost not Possess this Set of Books?

And the Daughter of Keturah said, That doth happen often. And I say unto them, I have lived more than Thirty Years and have never known or needed to know the answer to that question. And if it hath now suddenly become important that the Rising Generation shall know it, wait until tonight and inquire of thy Father. And if he doth not know, wait until the next time that Grandpa shall visit us. And if he doth not know, it is no matter.

And the Attractive Young Lady said, I observe that thou hast No Use for my Books, and I am sorry, for I must take orders for Twenty More Sets or I cannot go back to College this fall.

And the Daughter of Keturah said, Wait a Moment. I am sure that thou hast a Very Good Set of Books, and I will order a Set. But I wish thou couldst guarantee that my Children would ask the Questions which thy Books will answer. For the Questions they ask which no set of Books doth answer would make a Larger set of Books than thou hast for sale.

And I imagine that the Dear Lord Jesus had this quality in children in mind when He taught us to be like Little Children. For if the Questions that they ask were answered every one, the World itself would not contain the Books.

## What are Church People to Read?

(A suggestive sermon for Church Paper Day by the Director of Leadership Training in the local Church, REV. FRED D. WENTZEL, which is well worth reading by every thoughtful pastor and Church member)

**Lessons:** Psalm 119:97-104; I Tim. 4.

**Text:** I Tim. 4:13, "Give heed to reading."

Timothy seems to have been adopted by Paul as a spiritual son. As far as we know, Paul himself was never the father of children. It is a disputed question whether he was married or not. But we do know that he loved this young man Timothy, whom he met in Asia Minor on one of his missionary tours, as his own son. Timothy went with him on some of his journeys, sharing his persecutions as well as his achievements; and when it happened that the young man stayed behind to superintend the activities of the Churches they had jointly established, Paul kept in touch with him by means of letters, two of which are preserved to us in what we call I Timothy and II Timothy. When this first letter is written, Timothy is in the neighborhood of Ephesus, seeing to the election of proper elders and deacons, settling the question of the relation of widows to the Church, taking charge of public services, standing guard over the doctrine of the Church lest any error lead the flock astray. Paul writes his child in the Lord very minute instructions and among the many pieces of good advice he gives him is our text: Give heed to reading.

In those days the Scriptures were usually read to assembled crowds by men who had education enough for the task. For in the Churches established by Paul and Timothy very few could get copies of the sacred writings. That was before the day of printing presses. The only way to reproduce the text of a manuscript was to sit down and copy it laboriously by hand. It was impossible for every man to own his

Bible. And even if many copies of the Scriptures had existed, public reading would still have been necessary; for very few individuals could read. In our text, then, Paul is telling Timothy to be diligent in the public reading of the Scriptures of the Old Testament and no doubt he included also the reading of his letters. It is easy to see what a tremendous influence these letters of Paul, read privately by those who could read, and heard publicly by the illiterate, wielded in the early life of the Church.

Here were Churches scattered well nigh over all the world known in Paul's day. Follow the line of Paul's missionary journeys, from Antioch and Jerusalem north to Iconium and Lystra and Derbe, west to Thessalonica and Corinth, and still farther west to Rome. And no railroads, no steamships, no telephones, nor radio—nothing but old Roman roads, and ships that would look like boats by the side of our modern ocean liners. It was a hard matter to bind a score of Churches scattered over such a stretch of territory into one common brotherhood in Christ Jesus. Paul and other Christian leaders of the early centuries found that the most effective way to do this was writing letters. And so we have the letter to the Romans, the letter to the Galatians, four letters to the Corinthians, two letters to Timothy and still others. Three important services were rendered by these letters or epistles.

1. Friends at a distance were kept in touch with one another. Today we measure distance in terms of days and hours; in Paul's time, distance was a matter of weeks and months. Your friend in New York is no more than a day removed from

you; with the lack of means of communication that the early Christians suffered, your friend would be at least a week removed. We can hardly appreciate how much it meant to them to be able to write and to read letters, and how much it meant to the success of the Church and the unity of her members. The epistles were a golden chain linking into a common understanding and a common purpose Jew and Gentile, Greek and Roman, bond and free, male and female.

2. For these letters did more than merely to keep friends in touch with one another. They breathed into the whole life of the whole Church one spirit; they fired all the Churches with the same zeal for the Kingdom of God. If the Christians in that early day had been separated into competing denominations and sects as they are so lamentably separated in our times, they would have been overwhelmed by the united pagans of Greece and Rome and Asia Minor. The secret of their strength was that they were of one mind and one heart. They presented to the devotees of pagan religion a united front. They lived together when they could, but even though hundreds of miles of space separated them they were one in the spirit and fought together for the same ends. It was reading, public and private reading, that helped immeasurably to weld the Christians of all the Churches into an army marching with one step and battling for one Lord.

3. And then the letters brought comfort and courage into the lives of the Christians. When you think you are alone in your battle for love and righteousness, you tend to become discouraged and sooner or later to give up and make yourself a



part of the great un-Christian crowd. When a Church labors alone in a community without linking herself with other Churches in other parts and other lands, the task is increasingly heavy and the members easily lose heart. But suppose you read of a man of your faith in another city who is standing by the guns in spite of a grilling fire—you at once take heart yourself. You imagine that your labors for the Kingdom are unavailing; but then you read in a book a sentence like this, "As the stars in their courses are said to have fought against Sisera and his hosts in the days of Deborah and Barak, so the goodness and the unselfishness that are at the heart of the universe will fight against the selfishness that is blocking the way of the Kingdom of God," and you take courage. So it must have been in those early days, when the Churches faced hostile crowds and were tempted to give up allegiance to their Captain: letters would come from other parts telling of the enduring faith of their brethren, and at the reading of those letters they rediscovered their own faith and resolved to carry on in hope.

The message of Paul to Timothy is a vital message for the members of the Church today: Give heed to reading. The tendency of our day is away from reading. It is a strange thing. In a time when a large majority of the people are able to read very many seldom read, and multitudes read hastily for amusement, without giving themselves time to meditate over the larger meanings of the events of which they read. Strange as it may seem, it is nevertheless true. And the inevitable result is evident in the snap judgments men advance on grave issues, in a widespread inability to express ideas clearly and forcibly, and in a surprising ignorance on the great outstanding men and events of our generation. We are in the midst of critical times. The old world that existed a half century ago is crumbling beneath our feet; and we are grappling with the gigantic problems of building a new world. What we think, what we do in this hour will decide the happiness or the misery of men and women for decades to come. But we are so busy building houses, and driving automobiles and hunting bargains and piling up wealth and seeing moving pictures and attending social gatherings that we often fail even to see the black clouds that hover over the world. We are so recklessly speeding this way and that way that we do not know where we are going. Sitting down to think long and hard is almost a forgotten art.

Now every man makes his own world. Some stifle in a little world; some breathe the air of a big world. Men who are satisfied to live in a little world do the work of the day that needs to be done, eat their evening meal, fix their fires, and go to bed. They are not interested in what happens beyond the confines of their own homes. The movements that stir communities to better thinking and better living they do not take time to consider. The problems that are shaking the very foundations of America—the problem of the negro, the problem of the immigrant, the problem of labor and capital, the problem of our relation to Turkey and the other nations of the world, the problem of uniting the sundered Churches of Christ into a family of the Lord—these do not interest him. He does not read newspapers, and he imagines he cannot afford books or magazines. India seethes with revolt and with a great peaceful movement toward independence and larger life—he knows nothing of it. A thousand voices, from all over the world, bid him awake, but he does not hear them. Music, literature, art beckon him; he pays no heed. Like a snail he grows a shell about his life and within it he lives and dies. The shell is his world—a little world because he will not make it bigger.

The men, on the other hand, who create for themselves a big world—big with space and big with meaning, open their eyes to

the pages of history and the literature of our own times. They are interested in this confused and confusing life of the people of the world which is ever reaching out for new realms to conquer, even while it has not yet thoroughly conquered what it already possesses. Painting and sculpture and poetry and music enlarge his being. He reads, and reads, and reads—and as he reads he grows and grows and grows. He thinks, takes time to think deep, and sees in life riches of meaning that are hid from his brother who draws a little circle around him beyond which he will not go.

Give heed to reading! Read the Bible, for in it you will find the words of life. Read newspapers, for in them you see reflected the thoughts and the deeds of a

#### CRITICS, CYNICS, KNOW-IT-ALLS NOT MENTIONED IN THE BEATITUDES

The Beatitudes mention blessings for different kinds of people, but they do not list the know-it-alls.

The poor, the sorrowful, the meek, the sincere, the merciful, the pure, the peacemakers, the persecuted, and the slandered are blessed.

The Sermon on the Mount says cynics, critics and fault finders are like salt that has lost its flavor.

That means many of us are worthless salt—and it is our own fault.

We may not know it and would not believe it if told, but our neighbors know it and they have our size.

It is not well to be in that class, for we are helping to tear down instead of working to build up.

Our sole contribution to the world's work is criticism, the cheapest and most worthless of all commodities.

It never gave a moment of happiness to anybody, not even to the critics, for they are pessimists.

All about us are earnest men, women and children, each, in their own way, doing something that is a benefit.

They are mentioned in the Beatitudes because they are doing what they can to make this a better world.

They will be in Church on Sunday and in going there form quite a parade. Why not join the procession?

We are for the Church or against it—no half-way position.

Reading (Pa.) Eagle.

busy, perplexed, peace-seeking world. Read magazines, for in them you will discover all the daily happenings of the world woven together and interpreted and given meaning. Read books, for in them you will study the growth and decay of character and the marks of our modern social and industrial and religious life. Read—the Church needs members who read and make themselves daily more intelligent workmen in the Lord's tasks.

But what is a Christian to read? If you are genuinely interested in the Church of our Savior and wish to make yourself the most intelligent and efficient servant possible in the Church's work, just what is it that you ought to read? It is immensely important that men read: it is immeasurably more important that they read the right literature. Can you and I get to know the world and its spiritual needs by reading ordinary newspapers, magazines, and books? Will these show us what the Church must do in our day and how she ought to do it? Do we actually become intelligent Christians merely by reading unreligious literature?

Scores of newspapers and magazines and books found on practically every

news stand are so shallow in their thinking, so perverted in their viewpoints, so crooked and questionable and abominable in their standards of morality that we cripple the souls of young people and the souls of fathers and mothers by giving them a place on our reading tables. Instead of helping us to understand the spiritual needs of the world and the task of the Church in meeting those spiritual needs, these would persuade us that men are animals merely, having no spiritual needs, and that the Church is an unnecessary institution hindering the free enjoyment of the pleasures of life. My attention was attracted some two months ago to a representative of this type of literature. I saw a magazine upon whose cover was the picture of a clock. The hands pointed to the hour of 12. The figure of a woman scantily clothed appeared in languid pose on the whole length of the cover. And at the top of the page was printed the arresting title of the magazine: "Midnight." I glanced over its contents: robbery, murder, infidelity, cheap melodrama, manufactured sensation, everything in it was either cheap or worthless or positively harmful. And our young people and some older people make the mistake of wasting their time hastily getting at the most suggestive parts of these stories and poisoning their minds with their half-truths and their brazen lies. Certainly it is not literature of this type that will make intelligent, consecrated followers of Christ.

There are magazines, ordinarily not much interested in religious topics, that are printing religious news and religious articles of value. "Good Housekeeping" ran a series of articles entitled: "The Discovery of God," ably written by Basil King. The "Ladies' Home Journal" has published a most interesting series by William Lyon Phelps with the general theme: Human Nature in the Bible. Newspapers are more extensively publishing notes on Sunday School work and religious news generally. But these are fragments that go often unnoticed by the throng. Reports of religious gatherings, of sermons, and Church work are too often unreliable and untrustworthy. The farmer would not think of looking for information on planting alfalfa or curing the diseases of peach trees in a medical journal or a Sunday School quarterly. And we who are concerned with the task and the work of the Church and desire to be worthy members of a religious body in a community will hardly look for information and inspiration and encouragement in daily newspapers and magazines. We shall get reliable knowledge mainly from religious journals and papers, and especially from our own denominational paper, the "Reformed Church Messenger."

If we could succeed in placing a "Messenger" in every home of our Church, and if in every home parents and children gave time and thought to reading it, I do not hesitate to predict we should find our Church more intelligent on the issues of our times, more united in one purpose to do God's work, at home, more generous in supporting His work in other parts of America, more zealous in spreading Jesus' influence in other lands than we can ever possibly be if we do not read. And I make another prediction in all confidence: if every home in our congregation laid stress on religious reading and taught boys and girls to find interest in the stories and the children's sermons and the news and the devotional portions of the "Messenger," we should have our Church full of young people and we should find it far less difficult to keep them from the undesirable influences of the community.

Our denomination now numbers over 400,000 members. In the great crusade for a righteous world which is being made today by the Churches, our own Church is taking a prominent part. Let us read, and read wisely, and read thoughtfully that we may have clear knowledge of what needs



to be done by the Church and firm faith in our ability through Christ to do it.

As one of the finest fruits of the reading of the letters written in early Christian days was a strengthening of faith and hope and courage, we shall find that one of the finest fruits of reading the paper of our denomination, the "Reformed Church

Messenger," is faith and hope and courage. We can't read the "Messenger" without learning that throughout America and far into the uttermost parts of the earth our brethren in Christ are standing fast, laboring, serving, sacrificing, suffering that the Kingdom of God may come. And as we learn that thousands upon thousands

stand with us for Christ and against every sin and wrong, nothing will seem too big, nothing can appear too hard for us to do in His name. Working not alone, but hand in hand with the Christians of all the world, with one mind and one purpose, there is no limit to the service we may perform for our generation.

## The Educational Task of the Church

By FRANKLIN I. SHEEDER, Associate Professor of Religion in Ursinus College

(An Address Delivered to the Brotherhood of St. Paul, an organization for Students for the Ministry at Ursinus)

From the earliest times the Christian Church has been conceived as functioning in society in various ways. In its priestly capacity it has served as mediator between man and God and through organized worship, together with the administration of the sacraments, has ministered to the deepest spiritual needs of man and enabled him to give expression to his noblest aspirations. In its prophetic capacity it has striven to point society in the direction of high ideals and lofty achievements. In its pastoral capacity it has sought to individualize its entire program, ministering as best it could to the particular needs of persons as persons. In its teaching capacity it has attempted to present its program in a systematic manner to growing personalities. Important though all of these functions are in the efficient administration of the Church's program, we shall concern ourselves with the Church as teacher and confine our discussion to its educational task.

### The Teaching Tradition of the Church

Christianity was born amid social conditions that were most corrupt. The moral tone of the Roman world at the beginning of the Christian era was astonishingly low and the lofty Greek thought which was then current was too philosophical and intellectual to touch the masses of humanity. In its reaction to the immorality and sensuality which was everywhere in evidence Christianity repudiated the values of the present life, including its intellectual aspects, and placed chief emphasis upon the life to come. The teaching of Jesus made a powerful appeal to the emotions of the masses, and since it was universally believed that the present world order would soon end it was only natural that the thinking of the early Christians should be centered upon "other-worldliness." As a consequence, little attention was given to the intellectual life, for education was considered both unnecessary and ungodly.

Despite this negative attitude to the development of the intellect, the early Church soon felt the need for some sort of formal instruction in order to prepare candidates for Church membership. The Jewish and pagan converts were referred to as *catechumens*, or "instructed ones," and the schools which gradually developed were known as catechumenal schools. These schools came into existence during the second century and their curricula included the memorizing of Scripture passages, together with instruction in the facts concerning the life of Jesus, the Christian conception of conduct, and some training in the content and use of hymns and prayers. The course usually lasted three years and meetings were held in the Church several times a week or, in some instances, every day. The catechumenal schools were intended primarily for the underprivileged classes and were concerned with very practical objectives.

In the course of time, as the Christian movement made its appeal to the educated classes, the need for a new type of instruction was felt and the catechetical schools sprang into existence. The catechetical school was a kind of leadership training institution, or theological seminary, and took its name from the question and an-

### UNTO THE PERFECT DAY

And so we climb. And ages are the rungs  
Of that tall ladder rising to the height.  
An aeon for the journey of the soul  
Were all too short a time. The moving Hand  
Plays an eternal and unhurried game,  
And every rule is perfect, first and last.

We are the plowmen of forevermore,  
Who plant and reap a vast and verdant field.  
Our hand shall gather what our hand has strewn.  
Our mind remembers in the dreaming night  
Seed-time and harvest when the earth was young,  
When the wild grape was heavy on the vine,  
And no sound stirred upon the Autumn dusk  
Save the red rain of leaves on hut and hill.

For man is not the gesture of an hour.  
His heart is nourished with an ancient wine;  
His ears are haunted and his lips are touched  
With songs, unlearned, yet nowise strange to him,  
But like the echo of his richest need.

And every turning of the wheel of time  
Quickens his vision of the uttermost star,  
The vaster freedom and the godlier love.—Barbara Young, in the "New York Times."

swer method of instruction employed in the teaching process. These schools possessed no buildings of their own; the pupils met at the teacher's house. In addition to a thorough training in the Bible, the pupils were allowed to study Greek philosophy and other cultural subjects, although an effort was made to give a Christian interpretation to the pagan material that was used.

As the Church spread throughout Europe the type of instruction furnished by the catechetical schools came to be recognized as essential to the education of the clergy and wherever large centers of the Church were established cathedral schools were organized. These schools were so named because of their connection with the bishop's Church, or cathedral, and were among the most important educational institutions of the Middle Ages.

In the year 445 the bishop of Rome became the recognized head of the Christian Church and in 529 the emperor Justinian was prevailed upon to issue an edict suppressing all pagan schools. Thus the

Church was left alone in the field of education and successfully maintained its position as guardian of educational policies down to comparatively recent times.

The development of the monastic schools and the universities in Europe during the Middle Ages, the reactionary movements of the Reformation period in Germany and Switzerland and the schools that sprang therefrom, the growth of the philanthropic-religious schools in Europe and in England, and the establishment of religious schools and colleges in the American colonies are matters of common knowledge. Among other things, these movements tend to show the sustained interest of the Church in the educational enterprise and an ever-developing conception of its teaching function. In other words, during the major part of its nineteen centuries of history, the Christian Church has maintained an unbroken teaching tradition.

### The Secularization of Education in America

Since about 1825 education in the United States has been organized on a secular basis. That is to say, the state has taken over a large share of the educational responsibilities which had previously been the task of the Church. There were many factors responsible for this secularization process, chief among them being the following:\*

- (1) The break with European traditions both prior to and following the Revolution.
- (2) The expansion of business and commerce, with the subsequent demand for more specific training for a wider range of life than could be satisfied by the narrow discipline of the earliest colonial schools.
- (3) The conditions of frontier life which called for the organization of schools on a district basis rather than after the manner of the community religious schools of the New England type.
- (4) The sectarianism of the Churches, which tended to engender bitter rivalries and thus jeopardized the effectiveness of the school as a social institution.

The doctrine of the separation of Church and State at length emerged and this has ever since been regarded as a fundamental principle in the American experiment in democracy. In this connection Professor Bower remarks: "In attempting to think through this complicated and difficult problem of the relation of religious and public education . . . it should never be lost sight of that the Church, not the State, was responsible for taking religion out of the public school."

As to the effects of the policy of the separation of Church and State on the whole educative process there is a wide diversity of opinion. The fact remains, however, that in the United States we have two distinct types of educational institutions, each carrying on its work without conscious relation to the other. Because of its highly efficient organization the public school is reaching a large majority of the nation's children. The Church, on the other hand, because it conceives

\* Bower, W. C., "Religious Education in the Modern Church," pp. 19-21.



of its educational task largely in terms of denominational groups, is reaching less than half of the youth of the land. Although the public school is facing the problem of an adequate character education on a nation-wide basis, the fact remains that the greater part of the oncoming generation is being prepared for the functions and responsibilities of citizenship without any reference whatever to religion. It is only natural to assume that the Church is failing to function effectively in its educational task.

### The Task of the Church

The implications of the present situation are readily apparent. The educational responsibility of the Church is clear, and in order to accomplish its purpose it must develop a sound and thorough-going educational program. Experts in the field of religious education are now at work on this task and are making commendable progress. The Church School must be organized as efficiently and as scientifically as is the public school. While the public school is by no means a perfect institution, it has advanced far beyond the Church in the conception and administration of its educational program. The Church School must base its procedure on a sound philosophy of education; it must familiarize itself with the important findings in the fields of psychology and sociology; it must have an intelligent understanding of the nature and processes of religion, and must make use of the scientific techniques of research in order to fully perfect its content and method.

The task before the Church is one that calls for men and women of vision and intelligence, of courage and faith, of patience and devotion. It will doubtless call for revolutionary changes in the Church School as we know it, but the ultimate aim is worthy of any efforts that may be necessary to attain it. Rome was not built in a day. Neither can the Church School be transformed into an efficient educational institution for the cultivation of proper religious attitudes and the formation of definite Christian character in a day, or a year, or even in a generation. The task is a long-time project and presents a distinct challenge to the leaders of religious thought today as well as to those who will be leaders tomorrow.

### The Objectives of Religious Education

In order to get somewhere it is necessary to know where one is going. In other words, aims or objectives are essential to progress and this is true whether applied to individuals or to institutions. One of the primary requisites of any educational program is the formulation of objectives. The Church has never been wholly lacking in this respect. Although it has not always been conscious of specific objectives it has from earliest times been concerned with certain general aims.

From the very beginning the aim of the Church was evangelistic. To win the individual to a definite commitment of his life to Christ as Savior and Lord and to membership in the Church was regarded as the first essential in the Christian program. The second objective was to instruct the individual in what he needed to know concerning the Christian religion. This procedure took various forms, such as catechization, the mastering of Bible history and literature, and indoctrination in denominational beliefs and practices. The third objective was conceived to be the development of Christian character. While this was a rather late conception in the development of Christian education, it came to take a large place in the educational program of the Church in the course of time.

The relative importance of these objectives naturally depended upon the particular viewpoint of those responsible for the administration of the educational program and various methods were employed to make them effective. With the develop-

ment of the public school system in the United States and its organization along scientific lines, the Church has been compelled to face seriously its educational responsibilities. One of the first points of attack has been a re-examination of its historic assumptions, which has issued in attempts to formulate a comprehensive objective for religious education. The best statement on this subject with which I am familiar is that of Professor Bower, who says:†

"In the light of our present knowledge of the spiritual needs of persons and society, the statement of general objectives might well assume four forms: in terms of personal life, the development of a complete, satisfying, and effective Christian personality; in terms of knowledge, such acquaintance with racial religious experience as will help the learner to arrive at convictions of his own concerning the religious values of life; in terms of the Christian institution, an aware and effective Church as a specialized agency for the interpretation and promotion of Christian ideals and purposes; in terms of the great society, the gradual and progressive reconstruction of social relations and functions on a spiritual basis."

Here we have a set of objectives for religious education to challenge the best efforts of consecrated souls: the development of Christian personality, an acquaintance with the spiritual heritage of the race, the development of a Church that is awake to its full responsibilities, and the reconstruction of the whole society upon a Christian basis. Of course each one of these four objectives needs to be made specific and curricula must be worked out which will seek to attain the desired ends. This is a matter for specialists in the various age-groups and it may be of interest to know that much has already been accomplished along this line.

### The Modern Conception of Religion

Religion, as the modern religious educator conceives it, is not something apart from the rest of life, but a quality that pervades life in its totality. Religion has to do with man's valuational attitude toward this world. It appears at the point where all the specialized values of life are fused into a total meaning and worth of life. In developing Christian personality, then, the religious educator will attempt to bring the person into a vital and personal relationship to Jesus. He will lead him into an experience of Jesus' ideals and purposes. He will build up a habit of mind that is able to interpret all the interests, activities and values of life in terms of their relation to the total meaning of life as exemplified pre-eminently by Jesus Christ.

The emphasis upon Christian personality as something to be achieved in no way lessens the emphasis of religious education upon evangelism. Rather the whole conception of evangelism is greatly expanded and deepened. The evangelistic process of Christianity is extended beyond "the intense and often narrow experience of a decision at a given time to accept Christ and to unite with the Church, to the progressive and cumulative Christianization of every motive, every attitude, and every habit of the whole self in every relation and responsibility of life." In other words, it should be the purpose of religious education working through the Church to assist growing persons to achieve a fully integrated spiritual personality in the light of the highest spiritual values of life and of their reference to God as the Creator of values and the supreme Person.

In the attainment of this end of Christian personality it will be necessary for the individual, as suggested, to become familiar with the spiritual inheritance of

the race. It is at this point that the Bible, together with other religious literature, has its legitimate place. In the Bible we have the record of the progressive and unfolding revelation of God as He disclosed Himself in the expanding experiences of religious personalities and groups. Here we have the record of man's religious development from the culture levels of primitive life up through the high spiritual levels of the prophets, to the lofty heights of Jesus' personal experience of God. Here, too, the learner is enabled to enter into the experience of the early Christians as they seek to interpret Jesus' way of life in terms of the conditions and problems of their world.

It follows that the Bible cannot be presented as it so often has been presented in the past—namely, as a sort of cosmic time-table in which everything is cut and dried and settled. Just recently an elderly woman spoke to me about some of the things that puzzled her in the Bible. She had been reading some commentary on the book of Revelation and was all worked up over the matter of the millenium, souls being burned in hell-fire, Satan being chained, etc. There are many folks who are similarly troubled and it has all come about because the Church has insisted upon taking the Scriptures literally rather than considering them in the spirit in which they were written. We treat the Bible shamefully sometimes. We would not think of being as discourteous to other books as we are to the Bible. We seem to forget that no literature can be properly understood without an intelligent appreciation of the situations and conditions out of which the literature grew. To understand the vivid pictures of Revelation one must understand the whole psychology which was responsible for the production of that class of literature which we refer to as apocalyptic. To acquaint growing religious personalities with the accumulated religious experience of the race so that they may obtain an intelligent and sympathetic appreciation of it is one of the important educational tasks of the Church.

Further, the Church must be made aware of its responsibilities as a social institution. The Church has sometimes been defined as a community of like-minded individuals. In one sense this may be quite correct, but if by this designation one means to imply a sort of cold-storage box in which the particular prejudices of a group of individuals are preserved from one generation to another, then we have a wrong conception of what the Church should be. The Church has something to do in society, else it has no reason for existence. Functionally, the Christian Church has as its task the interpretation and promotion of the Christian way of life as it relates itself to persons and to society. To create in its members a social mind is one of the great tasks of the Church today. Important though personal religious experience is, the major function of the Church lies in the realm of effecting changes in the social order and this can only be accomplished as the membership of the Church is made socially conscious. Here are certainly implications for the program of religious education which every intelligent person must recognize.

Finally, the Church must be concerned with the spiritual reconstruction of society. The social order must somehow be saved from the serious calamities that are threatening it. In such matters as the treatment of crime, the maladjustments that result from the mechanization of industry, and the eradication of war, the Church dare not be impotent. Think, for example, of modern industry with its highly mechanized system which tends to rob employees of their personality and makes of employers ruthless czars. One way out might be to repudiate the machine but that would be to step backwards. The other way, and the only way that Christian society can

† Ibid., p. 36.



take, is to find some method whereby industrial relations may be raised to such a level that the spiritual values of personality, toil, wealth and leisure may be realized to the full. As many religious leaders hold, "religion never had a more fruitful opportunity or a greater responsibility during the entire course of its history than in the modern world." Who would attempt to deny that in this urgent matter

of the spiritual reconstruction of society there is not an educational opportunity of the greatest magnitude for the Christian Church?

There is much more than might be said, but I hope that I have at least enabled you to see some of the great educational responsibilities that the Church in the modern world faces if it is to fulfill the purpose of its Founder. I trust, too, that I

have helped you to understand that the teaching task of the Church is none the less important today than it was when Jesus urged His followers to "make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you." The Church of the future, the Church which I hope you will all be privileged to serve, will be a Church that takes its educational task seriously.

## Dean Inge on the Christian Morality

DR. FREDERICK LYNCH

Perhaps no book has been so widely discussed in England in recent months as the new book by Dean Inge, of St. Paul's, London: "Christian Ethics and Modern Problems" (G. P. Putnam's Sons). All the papers, both religious and secular, have been full of letters, some of them violently attacking certain positions taken by the Dean, some of them welcoming them as a sign that the leaders of the Churches are waking up to the real problems facing society. The English pulpits have been echoing the discussion—most of them violently dissenting from the position taken by the Dean on the questions in controversy, namely, those of marriage, divorce and birth control.

The book is a thorough examination of the teachings of Jesus and of the apostles on all moral and ethical questions and then an equally exhaustive examination of the moral and ethical standards of our own time and then a study of the contrast between the two. Of course the contrast is very great—especially since the war which seems to have pretty much broken down all the old standards, conventions and inhibitions. The last third of the book—perhaps the most challenging part—attempts, in view of what has been discovered in the previous comparisons, to answer the question of whether the Christian morality can persist in our totally changed social system, a system which has, with all its complexity, no slightest resemblance to the simple system of New Testament days, and whether the teachings of Jesus on some of the fundamental relationships and ethical problems are really sufficient for our times.

Needless to say, Dean Inge comes to the conclusion that they are if taken in a broad, spiritual sense and the detail not pressed too hard. Jesus was not a law-giver, like Moses, but a prophet of the inherent sonship of man in God, Who did not lay down hard and fast rules of conduct, which must be, like all laws, temporary and fleeting, but gave great principles, eternal in their nature, leaving to his followers the task of giving particular application of those principles to the problems of each age. Dean Inge very emphatically holds that those principles are as valid as they ever were and furthermore are the only principles capable of producing and maintaining a civilization. If we do not soon get back to those principles we shall find ourselves in chaos and anarchy—if we are not already there. These principles are the exaltation of the spiritual above the material. The finding of happiness a way of life which takes into account the eternal and which comes not from the possession of things but from communion with God—a life, which like Christ's was absolutely above things; purity of heart; and the unselfish life.

Dean Inge finds that about two-third of our actual conduct, as individuals, as groups—such as the great organizations of labor—and as nations, utterly repudiates these principles and is based on their very opposites. Christ insisted both in word and in His life that life did not consist in things, possessions, but in soul, heavenly possessions, but the world—even the people

in the Churches—devote all their life to getting things, possessions. Christ lived and taught the beauty of the simple life, but everybody today lives as luxuriously as possible and spends vast sums of money on luxuries. The Christian attitude toward sex has become old-fashioned and the taboo against free indulgence seems to have disappeared—this free indulgence even being openly advocated by some of our distinguished writers. Christ thought of mar-

riage as a holy, sacred thing; we are rapidly reaching a stage of free love with divorce as common as marriage in some places. The whole teaching of the New Testament is the unity of mankind, all peoples and races one family of God, our chief loyalty to Him, brotherhood and goodwill; the universal practice is imperialism, exploitation, nationalism, patriotism and war. And so on we can carry the comparison. Dean Inge does not feel at all sure, so far as I can judge that society as a whole, or the nations will ever come under the rule of Christ. He sees no warrant in the New Testament that Christ himself ever thought they would. Perhaps the number of real Christians will always be small—simply the few who have discovered that the kingdom of God in their own hearts, Christ's way of life, eternity in the soul, brings the only lasting, real joy and peace. It will be remembered that Bishop Gore has given expression to the same sentiment.

The passages in the book that have stirred up so much discussion are those dealing with the marriage, divorce and

birth control. As to marriage, he thinks that the Churchman ought to look upon it as a sacrament and enter it as a holy, lasting obligation but as for those who do not look upon it as such, but only as a civil contract to be dissolved by mutual consent, and to whom the blessing of the Church means nothing—and why in the world do they want it?—you already have "companionate marriage" or "trial marriage" and would it not be better for the State to recognize such marriage as being on a higher stage than promiscuous living together? It is easy to imagine the outburst of rage that such an utterance would call forth. There are those who want the Dean put out of the Church. But the Dean holds his ground answering back that the non-Christian people are already taking that view of marriage and at least it is better than free love and since the State cannot stop it it were better to recognize it as better than mere co-habitation.

On the question of divorce our author takes the ground that Christ would grant it not only for the one reason mentioned in the New Testament but for intolerable cruelty, incurable drunkenness, imbecility or terrible disease concealed by one of the parties at time of marriage. But he thinks that the Christian who has entered upon marriage as Christ conceived it, and as a sacrament in the eyes of the Church, ought not to think of remarriage. This comes pretty close to the Roman Catholic practice of allowing separation. It is only separation legalized by the State. As for the non-Christians, of course their conception of marriage as simply a civil contract carries divorce with it naturally and it becomes a matter for the State to deal with. Dean Inge is horrified, however, by the divorce statistics in the United States and evidently feels that apart from the Catholics no one thinks of marriage as a sacrament but as only a business partnership to be dissolved at will.

Dean Inge's advocacy of birth control under certain conditions would have produced more consternation had not the Lambeth Conference admitted that it was occasionally permissible. To be sure the Conference carefully guarded its utterance, but everybody in England thinks the action of the Conference was a going over to the enemy. The Catholics, both Roman and Anglican, are furious at both the Dean and the Bishops and the end is not yet. One result has been a clarifying of the issues and there is no doubt that in England at least every communion will have soon to put itself upon record as to just where it stands on this matter. I am inclined to think they will soon have to declare themselves upon such questions as divorce and marriage. Of course the difficulty here will be, as Dean Inge recognizes, there is no common body of opinion on any great moral problem in the Protestant communions—not even the Anglican. It is very difficult to get a pronouncement on any really great moral issue from the communions except in vague and meaningless terms. Prohibition has come the nearest of any issue—but even there there is no unanimity.

### THREE LEGIONS

By Rollo de Caen

Hark, hark!—the pulses of the drum!  
On, on the mighty legions come!  
And every throb a heart-beat,  
A heart-beat fraught with pain  
Of pride and deep thanksgiving  
For these, returned again.

Hush, hush the pulses of the drum!  
Here—here the wounded warriors  
come,  
The hearts of them a-marching  
Behind the flag again,  
Who atone for crime of others  
By baptism of pain.

Hold, hold the pulses of the drum!  
There—there the silent thousands  
come!  
A sacrificial offering,  
A sacrifice for Peace,  
That the wars in all the nations  
May sink away and cease.

Hark, hark!—the pulses of the drum!  
On, on three mighty legions come!  
And thus it shall be ever  
When there are wrongs to right—  
There'll come three Legions marching,  
And they shall win the fight!



# NEWS IN BRIEF

## HIGH HONOR FOR REFORMED CHURCHMAN

Mr. William A. Schnader, of this city, who has for some time made such a brilliant record as Special Deputy Attorney General, was last week appointed by Governor John S. Fisher to be Attorney General of Pennsylvania, to succeed Hon. Cyrus E. Woods, resigned. Mr. Schnader entered upon his new duties Nov. 1. He is the only son of Rev. Dr. Charles B. Schnader, of St. John's Church, Shammokin, Pa., and is a member of the Oak Lane Church, Philadelphia. He is a distinguished Alumnus of Franklin and Marshall College and one of the most useful members of the Board of Trustees of that institution. Mr. Schnader served the Church as a member of the Efficiency Commission. He is regarded as one of the ablest members of the Philadelphia bar and possesses a singularly attractive personality. A host of friends rejoice in this deserved promotion to the post of chief law officer of the Keystone State.



Wm. A. Schnader

## CHANGE OF ADDRESS

Rev. E. H. Laubach from Zelienople, Pa., to Fort Loudon, Pa.  
Rev. Sidney S. Smith from York, Pa., to 156 Lafayette Ave., Palmerton, Pa.

## NOTICE

The semi-annual meeting of the W. M. S. of Philadelphia Classis will be held in St. John's Church, 40th and Spring Garden Sts., Phila., Pa., Rev. Robert O'Boyle, pastor. Morning session opens 9.45; afternoon 2. The speaker will be Miss Mary E. Gerhard, Sendai, Japan. Get off at elevated station, 40th and Market Sts., walk north three blocks to Church.

In this issue our "One Book a Week" department, by Dr. Frederick Lynch, which usually appears on page 2, will be found on page 10.

If any of our congregations in the vicinity of Philadelphia is in search of a good organist, we can direct them to a man of character and experience. Advise the editor.

Revs. Amandus Leiby and T. Royce Brendle took part in the reopening of the Zion's (Blue Mountain) Church in Berks County on Nov. 2.

Friends are calling Rev. Dr. Wm. E. Lampe "grandpa" since the arrival of a son in the home of Mr. and Mrs. Harold C. Lampe, in Bala.

At the fall meeting of Clarion Classis, held at South Bend, Pa., Oct. 27-28, Rev. Wm. F. Ginder was elected stated clerk, to succeed Rev. I. G. Snyder, the latter having accepted a call from the Conyngham Charge, Wyoming Classis.

There is an article in this issue which a lot of mothers ought to read. It is entitled "Practice What You Preach," and is on page 18. It would be queer if it did not cause some serious heartsearching.

Dr. Charles E. Creitz was the preacher at the anniversary services in Zion's Church, York, Pa., Dr. J. Kern McKee, pastor, on Oct. 26. His pulpit, St. Paul's,

Reading, was filled by Dr. A. V. Casselman.

Christ Church at Funkstown, Md., was destroyed by fire Oct. 24. The estimated loss on this historic structure, erected 70 years ago, is about \$20,000. Rev. Robt. Lee Bair is pastor, and Chas. W. Smith has been the S. S. supt. for 33 years.

The "Messenger" regrets to learn of the death of Elder James Monroe Hartzel, of Chalfont, Pa., on Oct. 29. Services were held at St. Peter's Church, Hilltown, on Monday, Nov. 3, at 2.30 P. M. A fuller account of the life and service of this good friend will be given later.

Nov. 2 marked the 80th anniversary of the founding of Wyomissing Church, at Gouglersville, Pa., and the 40th anniversary of the pastorate of Rev. Dr. J. V. George. Dr. F. H. Fisher, Phila., preached in the morning, Rev. W. S. Brendle in the afternoon, and Rev. W. S. Gottshall in the evening.

The picture of that fine looking group from the Men's Bible Class in St. John's, Orwigsburg, Pa., which adorns our cover page, was taken on Rally Day, when Dr. Darms was the speaker. Hence his manly form on the picture. There were 141 present that day in this class taught by Pastor Herber, and 500 in the entire school.

The friends of Mr. Wilmer H. Strauss, Womelsdorf, Pa., will regret to learn of his death on Oct. 24, in his 57th year. Mr. Strauss was a graduate of Franklin and Marshall College, class of '96. For years he was a resident of Summit Hill, Pa., and the teacher of a large Men's Bible Class in that town.

The Reformed Ministers' Conference of Philadelphia will hear Dr. Herbert S. Benton give an Armistice Day message on Nov. 10, in the Assembly Hall of the Schaff Building. On Nov. 17, Dr. W. E. Hughes will speak on Race Relations and on Nov. 24, Dr. C. A. Hauser will speak on the Evangelical Synod of North America.

The Governor of Kentucky has appointed Mrs. H. M. Wolfe, of Bowling Green Academy, a delegate to the 11th annual Interracial Conference at Louisville, Nov. 7 and 8. This is a high honor, and we congratulate Mrs. Wolfe. By the way, where are those generous friends of Bowling Green Academy who contributed last year to the salary of Miss Wolfe, the faithful teacher we have helped to support? We are ready to acknowledge your gift.

Second Church, Lexington, N. C., Rev. A. O. Leonard, pastor. As a result of the Evangelistic services held, 69 were received into the Church on Sunday night, Oct. 26. A very large congregation was present to share the joys of the hour. In connection with the baptism and confirmation service the Holy Communion was celebrated. This was the largest Communion in the history of the Church.

Mr. and Mrs. Abner E. J. Reeser, York, Pa., observed their 18th wedding anniversary on Sept. 18, and were the recipients of many congratulations, cards and a large bouquet containing 18 beautiful roses. They were married Sept. 18, 1912, at the home of Elmer E. Johnson, Harrisburg, Pa., by the Rev. Dr. George S. Sorber, pastor of Bethany Reformed Church, York, Pa. Mr. Reeser has contributed many articles and poems to the "Messenger," and we join in hearty felicitations.

The fall meeting of the Classis of Westmoreland will be held in the First Church of Youngwood, Tuesday, Nov. 11. Classical Communion will be solemnized at 9

A. M. Business sessions will be held in the morning and afternoon. Dr. J. M. G. Darms will bring the message at 7.30 P. M. Pastors are urged to co-operate in observing the rule of Synod: "That ministers in the active pastorate and a delegate-elder from each Charge attend the stated meetings of Classis." Rev. Victor A. Ruth is president, and Rev. Will S. Fisher, stated clerk.

Rally Day was observed in Christ Church, Lykens, Pa., Rev. W. R. Hartzell, pastor, on Oct. 26, at 10.15 A. M. The services were held in the auditorium, which was filled. After the exercises by the scholars an interesting address was delivered by Dr. C. H. Gordinier, president of Beckley Business College, Harrisburg, and former president of Teachers' College, Millersville, Pa. The evening service was in charge of the Young People's Christian Association of the Church, when one of its members, Miss Ruth Ibberson, delivered an effective address.

"Carry on With the Pact," is the theme of the Goodwill Congress to be held at Washington, Nov. 10-12, under auspices of the World Alliance for International Friendship Through the Churches. The President will address the convention on Armistice Day. Among other speakers on the program are: Joseph Fort Newton, James T. Shotwell, William Green, Mary E. Woolley, Florence E. Allen, Raymond Robins, S. Parkes Cadman and John R. Mott. Requests for reservations should be addressed to Linely V. Gordon, 70 Fifth Ave., New York.

One of our aged ministers, to whom the Board of Ministerial Relief has just given help, writes as follows: "I received the check which you sent me on October 20th. It was very good news for me that my application for Ministerial Relief was granted by the Executive Committee. I can hardly express in words how much your help means to me and my family. I am sure that if you and the Executive Committee knew my real circumstances you would understand my joyous feelings. I thank you, your Board, and our Church for helping me and my family in the time of urgent need."

Rev. M. A. Kieffer was installed pastor of the Wilhelm Charge, Somerset Classis, on Sunday afternoon, Oct. 19, by a committee consisting of Revs. Edwin D. Bright and Blanchard A. Black. Two members of the committee, Dr. A. E. Truxal and Rev. L. Nevin Wilson, were unable to be present. Rev. Mr. Bright preached a very striking and appropriate sermon on the text: "Master, which is the great commandment in the law?" The chairman presided and conducted the installation. Members of the Joint Consistory attended in a body and stood with the pastor during the formal installation ceremony. The service was held in St. Paul's Church. There was a large attendance from both congregations of the charge. May this happy event be a prophecy of the cordial relations that shall ever prevail between this pastor and people, and the prelude of a long and fruitful pastorate.

The congregations in Wentz's Charge, Goshenhoppen Classis, Rev. Geo. W. Hartman, pastor, have been progressively active this fall. About \$400 was expended at Christ Church, Mainland, in constructing a large and beautiful parking place for automobiles. Extensive repairs were also made at Wentz's Church. Licentiate George W. Waidner of the "Messenger" delivered a very helpful address at the Rally Day services in Christ Church on



Sept. 28, while Judge Harold G. Knight, of Ambler, brought an exceedingly practical message to the audience at the Rally services in Wentz's Church on Oct. 5. The fall Communion services were well attended. The offering at Wentz's was \$406, of which \$225 was for benevolence; at Christ Church \$490, of which \$229 was for benevolence; and at Grace Church, West Point, the benevolent offering was \$50.

An Interdenominational Men's Congress is to be held Dec. 11 and 12 at Cincinnati. This convention, the first of its kind, will bring together 1,000 delegates, representing 22 denominations. The following topics are to be considered in the four half-day conference sessions: (1) The Place of the Church in Modern Life, (2) Religious Movements Among Men, (3) Programs for Men in Local Churches, (4) The Meaning of Christ in Personal Life. Each session will be under the leadership of an able chairman and conducted by a competent commission. There will also be a session each evening at which some of our leading statesmen will speak. An interesting musical feature will be the singing of the great hymns of the Church. In addition Mario Cappelli, noted tenor, will sing in each session. The registration fee of \$3, and \$1.50 for the banquet, should be sent with registration card to Dr. Bert E. Smith, 740 Rush St., Chicago. Registration cards for the Reformed Church may be obtained from Mr. J. Q. Truxal, 1505 Race St., Philadelphia.

A delightful affair was held at Zion Church, Baltimore, Md., Rev. N. L. Horn, pastor, Wednesday, Oct. 22, when the Woman's Missionary Society entertained the G. M. G. at dinner. The Reformed Church colors were carried out in the table decorations, black candlabrae, marigold and barberry. The speakers were Miss Lenore and Miss Audrey Deppenbroek. Mrs. Norman Louis Horn furnished vocal music, accompanied by Mrs. Holland Miller. The Arcadia Improvement Association held its initial fall meeting in the social room of Zion Church, Thursday, Oct. 23. Official representatives from the City Council and Board of Health were speakers on this occasion. Miss Christine Vantz and Mrs. N. L. Horn, both accompanied by Miss Pierce, were the soloists. Five door prizes were given to the women. Refreshments were served. We believe Zion Church can boast of a record in Church School attendance. At present the enrollment is 188. During the month of October the attendance averaged 95 per cent. It is to be noted that about 75 per cent of the children enrolled come from homes whose parents are not members of this Church. At present there are 12 in the Catechetical class.

Rev. J. H. String, D.D., writes from Zelenople, Pa.: "One of the largest excursion boats on the great lakes has this name, 'The Goodtime.' Our Church could be called that. As it is so well attended all the time, it would be thought useless to have extra days, but my, what a wonderful good time we have had. The Sunday School picnic just before schools opened; the Harvest service that made the chancel look like a cross-section of a county fair; the Rally Day that saw scores of boys and girls graduated to higher departments and 7 infants received by baptism! And the Church was filled too on the Sunday morning for Preparatory service and the next for the autumn Communion. And what good times, with large delegations from our Church motoring over these high hills of Western Penna. to Bruin to the County Sunday School Convention and later to Pittsburgh to the Women's Missionary Society Institute. The hard times in the world can best be offset by good times in the Church. Hard times, as usual, come to the Church as the wolves of vice and passion and the bootlegger tear some of the flock."

In Central Church, Dayton, Dr. Walter W. Rowe, pastor, Harvest Home services

were held Oct. 19. The Church was beautifully decorated with grains and fruits. The Social Ingathering of the women of the Church was held Oct. 29. There was a large attendance, fine program, and much interest manifested. The interest in the general work of the Church is holding up very well. Plans are already being made for the Christmas season. Dr. Rowe recently gave an address at the Men's Congress of the West Ohio Classis on the subject "A Challenge to Our Men." The pulpit in his absence was occupied by Rev. Charles A. Warner, Religious Work Secretary of the Y. M. C. A. We are looking forward with pleasure to the coming of Sherwood Eddy, who will occupy the pulpit on the morning of Nov. 16. The Thank Offering service of the W. M. S. will be held Nov. 23. Dr. Rowe at a recent meeting of the Ministerial Association of Dayton, was elected president for the ensuing year. Even though the economic depression at present is rather severe, we are looking forward for a good year in the work of Central Church.

With an attendance of 394 in the Sunday School and an offering of \$13,000 during the day, Shiloh Church at Danville, Pa., Rev. Clark W. Heller, pastor, held services that were both spiritually and materially helpful to the congregation, on Sunday, Oct. 26. In a county wide "Loyalty Contest" Shiloh Sunday School led all other schools in the county with an enrollment of 452. At the close of the regular morning service, the cornerstone of the addition to the Church School building was laid. The address was delivered by the Rev. Dr. William F. Curtis, president of Cedar Crest College, and was an inspiration to the large congregation assembled. In the cornerstone were placed a large number of Church records, papers, a copy of the Bible, the "Messenger," and a copy of Shiloh's directory for 1916 containing a picture of the late Rev. J. Nevin Bauman, under whose pastorate the building fund was begun, and many other articles of historic interest. A letter of felicitation from the pastor and Council of Trinity Lutheran Church and bearing their signatures, was also deposited with these other articles. The guest singer was Mrs. Ralph Dreihelbis, of Millersburg, Pa. In the evening the Men's Chorus of Salem Church, Shamokin, Pa., rendered a number of appropriate selections.

In Jefferson Church, Md., Rev. Atwill Conner, D.D., pastor, Rally Day and Harvest Home services were of unusual interest this year. Splendid co-operation resulted in beautiful and appropriate decorations of the Sunday School room and the Church auditorium, and the largest attendance in the history of the School. The program for the Rally service, which was held at 9 A. M., was in charge of the supt., Mr. Ira Remsberg. One of the special features of the service was the presentation of thirteen members of the Cradle Roll by their parents, laying their offerings upon the altar of the Lord and receiving a little token of love, followed by a prayer for God's blessing upon parents and children, offered by the pastor. The Beginners, Primary and Junior Departments rendered special numbers, after which Mr. Guy K. Motter, an attorney of Frederick, and a son of the late Rev. I. M. Motter, made a very strong, inspiring and helpful address. A very creditable offering was laid on the altar. At 10.15 the Harvest Home service was held, and notwithstanding the community has experienced this summer its worst drought, the auditorium was decorated splendidly with fruits and flowers from gardens and fields. The pastor preached from the text, Ps. 34:1, "I will bless Jehovah at all times. His praise shall continually be in my mouth," and endeavored to give comfort and instruction suitable to the experiences his people were passing through. The offering was good.

Sunday, Oct. 26, was a happy day for the

members of St. Thomas Evangelical Reformed Church of Chicago, Ill. It was a beautiful autumn day, and the occasion was the dedication of their new Church. The new structure is an enlargement of the small chapel that was on the rear of the lot. Its construction is of brick and stone. Both the Sunday School room in the basement and the sanctuary were increased in size, and 8 rooms were added, among which was a completely equipped kitchen. It provides ample room for a growing congregation; and when another addition is necessary it can still be lengthened 40 feet to Grace St. With the modern parsonage beside the Church, this congregation has a valuable property in a comfortable residence section of the city. The dedication service was at the morning hour of worship and in charge of the pastor, the Rev. W. F. Naeff. The Rev. T. P. Bolliger, D.D., of Madison, Wis., was the preacher and spoke on "The Growth and the Glory of the Church," an illuminating and appropriate message. In the evening service, greetings were extended by the other Chicago Reformed pastors and Dr. Bolliger. The evening sermon was given by the Rev. Ernest N. Evans, D.D., of Indianapolis, on the theme "The Sense of the Vital." The choir appeared in their new robes, led in hearty congregational singing and rendered beautiful anthems at both services. Rev. and Mrs. Neafe, as well as their congregation, are to be congratulated over this achievement, but more especially for the wholesome brotherliness and aggressive attitude of the congregation.

In San Francisco, Japanese First Church, Rev. Sohei Kowta, pastor, the 20th anniversary was held Oct. 26. In the Sunday School 11 young people, who had been coming to the school for more than 16 years, were introduced. 270 pupils who were in attendance that morning were presented with souvenir book-marks. At the morning service Rev. K. Suzuki, of our Sawtelle Mission, spoke on "Recollecting God's Grace." The service was followed by luncheon in the enlarged dining room of the Community House, which was attended by 120 people. The anniversary service proper started at 2.30 o'clock. The history of the Church was rehearsed by Mr. T. Tani, one of the 7 organizers. Then the following spoke congratulatory addresses: Mr. O. Kinoshita, another of the 7, who this time came from Japan; Mr. T. Abe, publisher of the "New World"; Mr. K. Abiko, publisher of the "Japanese American News"; Mr. M. Aoki, president of the Japanese Association of S. F.; Dr. S. Hata, president of the Japanese Church Federation of Northern California; Hon. K. Wakasugi, consul general of Japan, and Rev. E. F. Evemeyer, our superintendent of the Pacific Coast, representing the Board of Home Missions. The Young People's choir sang an anthem, while Mr. Newton Tani, a young talented pianist of unusual merit, rendered a few selections. In the evening Rev. Mr. Evemeyer addressed the young people of the C. E. Society on the subject, "The Place of the Church in Modern Life," which was quite appropriate for the occasion. All in all, it was a great day for our San Francisco Church.

In Trinity Church, Akron, Ohio, Rev. George Milton Smith, pastor, the slogan for the summer was "No Summer Slump in Trinity," and was quite successfully carried out. Trinity again united with the Churches on North Hill in outdoor Vesper services, 6 of which were held on the south lawn of Trinity Church. It was the 11th year for these services. The fall work opened auspiciously with Home Coming Day, Sept. 14. Promotion Day was observed Sept. 28. This was very significant in the closely graded school. The fall institute of W. M. S. of Northeast Ohio Classis was held in this Church on Oct. 20, the guests of the local society. It was a very interesting meeting; Mrs. Calvin Staudt, Baghdad, gave a masterly address



on "The Place of Mesopotamia in the Missionary Program of the Church." Mrs. Staudt should be heard in large interdenominational groups and would be fine to speak before Women's Clubs where women of wealth outside the Church could be reached and interested in a great world project. The fall Communion was celebrated on Oct. 26. It was a large spiritual gathering, most encouraging. The first of a series of Church Nights was observed on Friday evening, Oct. 24, with more than 200 of the members sitting down to a real family meal served in the Social Hall of the Church, with features of music, song, and readings. The address of the evening was made by Rev. Dr. B. Z. Stambaugh, rector of the Church of Our Savior, P. E., on "The Purpose of the Church." The meeting was in charge of the Evangelistic and Social Committees of the Church. The pastor closed 6 years of service and entered on his 7th year on Nov. 2. The Union Thanksgiving service will be held in Trinity Church on Thanksgiving morning. The work is moving along encouragingly in the face of industrial and economic stress through which we are passing all over the country. We believe that it is the Church's new day.

Rally Day was observed in Zion Church, Womelsdorf, Rev. H. J. Miller, pastor, Sunday, Oct. 12. The attendance in the Sunday School was 333, with a total offering of \$311. The Primary and Beginner's Dept. had an attendance of 120, which was a record for that department. The address was given by the Rev. Fred D. Wentzel, of Phila. Rally Day was also observed in the Young Peoples' Society at 6.30. The attendance at this meeting was considerably augmented by a large number of young people from the Myerstown Church, who paid our society a visit. This society has been reorganized on a new basis with such weekly features as a Bible Contest and the Question Box, which is eliciting frank discussion on the part of the young people on the social, moral and spiritual issues of the day. At the congregational rally at 7.30, the pastor spoke on "What Can I Do for My Church?" Communion was observed Oct. 19, with a large percentage of the membership communing. At the Sunday evening service, Oct. 26, the Williamson Club attended the services in a body.

#### ATTENTION! BOOK NUMBER CONTEST LAST CALL

The "Messenger's" annual Book Number will be issued on November 27, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 12. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the

best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

#### A NOTABLE ANNIVERSARY

October 19 was a Red Letter Day in Salem Church, Louisville, Ky. The occasion was the 40th anniversary of the pastorate of Dr. Charles F. Kriete. The service in the morning was the annual mission-fest and the evening service was devoted to the anniversary proper. The services were largely attended. The other Reformed Churches of Louisville and vicinity closed for the evening and their members attended the services in Salem Church in large numbers. There were present the Rev. Drs. D. A. Winter, of Jeffersonville; Charles Schmitt, of Zion's Church; Harry Baumer, of South Louisville; Florenz Eversman, of Crothersville, Ind. There were also in attendance Dr. John Little, of the Colored Mission in Louisville, and Dr. Klick, representing the Evangelical Churches of Louisville. The guest speaker of the day was Dr. Charles E. Schaeffer, president of the General Synod.

Dr. Kriete has had only two pastorates during a ministry of 55 years. The first 15 years he served as pastor of Salem Church at Fort Wayne, Ind., and the last 40 years as pastor of Salem Church, Louisville, Ky. Dr. Kriete is a native of Westphalia, Germany, and came to this country at five years of age. His parents settled in Wisconsin near the Mission House. In young manhood he attended the college and theological seminary at Tiffin, O. He has been present at every meeting of the General Synod for the last 53 years. For eight years he served as the president of the Synod of the Northwest, having been re-elected from year to year. He was the first president of the Southwest Synod. He was also the first president of the Midwest Synod. He has been a member of the Board of Christian Education for many years. He has also served on the Board of Home Missions of the German Synods, now known as the Department of the Northwest, and has been the president of the Board of Church Erection Fund for a number of years. He has served as a member of the Board of Colored Work in Louisville for a long time.

Dr. Kriete is held in the highest esteem throughout the denomination and especially in his own community. The expressions of love and appreciation on the part of his people are beautiful and numerous. The Church was profusely decorated with flowers. Dr. Kriete's family is a remarkable one. His son, Carl D., is the president of the Girls' School at Sendai, Japan. One of his daughters is the organist in Salem Church, and another daughter is the organist in Zion's Church. On the evening of the anniversary four of his children sang in the choir. Both Dr. and Mrs. Kriete are in excellent health and are enjoying the fruits of a long and useful ministry. Congratulations to these servants of Christ on this very happy occasion!

C. E. S.

#### A WORD OF APPRECIATION

Editor Messenger:

I write to express my appreciation of your transatlantic department. The letters from London add much to the interest of the paper. The world has been brought close together and the Churches nearer to each other. It is pleasant and helpful to learn of the doings and experiences of the Christians of other countries. The Reformed Church people do not want to be limited in their knowledge of religious news or narrow in their religious feelings. Thanks for the views given us of the Churches of Great Britain!

A. E. Truxal, D.D.

Somerset, Pa.

#### YUNGSUI, CHINA, LETTER

Friends in the Homeland:

The middle of September finds me in Paotsing at our Outstation fifteen miles

from Yungsui. The work here was opened fifteen years ago this coming December. At present there are just fifteen members of the little Church here. The growth has been gradual, while in the meantime several have been lost through death. Next Sunday there are six women to receive baptism. The writer well remembers the radical opposition and wild talk which took place after renting the first chapel building here in 1915. That type of ignorant opposition has long since passed away. At present there seems to be a real friendliness toward the chapel on the part of the people of the city. Of course there are those who are strong opponents to any religious propaganda. The two colporteurs who came with me have been doing house-to-house visitation for over a week and have found many willing hearers as well as a number of purchasers of their Gospel portions and Christian booklets.

Our preacher here is Mr. Swen, who completed the three years' course in Hunan Theological School in 1920. When Mr. Swen came here five years ago the half-dozen or so Christians were very much discouraged. Soon after his arrival the present chapel property was purchased and moved into. The building is a regular large-sized Chinese dwelling house with a part used as chapel. With the new location a new start was made in the work. For over a year Mrs. Gung, an aged widow, has been here working among the women.

This week evangelistic services will be held each night. Last week twelve to fifteen enquirers met with the writer each evening. At daylight each morning the workers and a couple Christians gather for a special study in Revelation. Daily meetings for children were started this afternoon.

Just now the city is in a state of anxiety. For weeks the people have been expecting a large number of soldiers from a neighboring province to pass through here on their way to central China. Last week a special assessment of rice and money was made of the citizens to furnish food for the soldiers while passing here. The soldiers sent ahead to make arrangements for their stop over here arrived several days ago. Several boats full of their women folk arrived with a few unarmed soldiers as escort. For a week many conflicting rumors have been afloat. Today, after the officers in charge had received the rice and money they began making arrangement to ship the rice up river to

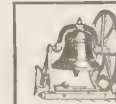
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where the soldiers are supposed to be at present. The local soldiers all left the city very early this morning supposedly to be out of the way when the other soldiers arrived. Local soldiers do not usually trust themselves to meet passing soldiers face to face. Now some report that the local soldiers are keeping the outside soldiers from coming this way. Others say, that the soldiers suddenly got orders not to come this way but to go overland from a point farther up the river. Many of the wealthy families of the city left last evening or early this morning and went into hiding. Naturally the citizens are rather nervous as to what may take place within the next few days. The "Peace of God" is a great stabilizer and comfort for such a time as this but oh! so very very few here have that peace in their souls. Remember all in prayer but pray especially for the six women to be baptized on Sunday.

W. H.

Yungui, Hunan, China,  
Sept. 15, 1930

#### A PLAN FOR FUNDING THE INDEBTEDNESS OF EAST SUSQUEHANNA CLASSIS

("Messenger" readers will, we think, be interested in the plan herein proposed.)

##### Preamble

The Classis of East Susquehanna consists of 54 congregations. In order that these congregations may do the work of the Church and Church School in the best possible way, it becomes necessary from time to time to repair, renovate or erect new buildings. To do this there is always considerable expense involved and in most instances it becomes necessary to borrow part of the money needed to complete the project.

This, of course, means that a certain amount of interest (usually 5 or 6 per cent per annum) will have to be paid on the amount of money borrowed. Unless the debt is reduced quite materially each year, the interest paid will consume a large amount of money which could otherwise be used to reduce the principal. In ten years from one-third to one-half of the principal could be paid with the money used for interest.

The various Churches within the bounds of our Classis which now have debts, pay out annually about \$8,400 in interest. This is a leak and a waste which can be stopped providing the entire membership of Classis will lend hearty support in the adoption and carrying out of a plan which will make Classis the agency through which its various Churches will finance their projects.

##### The Plan

The plan which is hereby proposed to this body to finance the indebtedness of the congregation within its bounds, is as follows:

**First.** That Classis issue 20,000 non-interest bearing Building Fund Certificates of \$10 each, payable at the end of ten years.

**Second.** That Classis take the proceeds from the sale of these certificates and purchase from the congregations having debts, their first mortgage bonds and notes, all or a percentage thereof, contracting at the same time with the congregation from which such purchases may be made from time to time to remit all interest charges excepting a rate of one per cent per annum, and the congregations on their part agreeing to pay at least five per cent of the face of the securities taken over by Classis each and every year until the entire debt is liquidated. In the event that a congregation fails to meet its part of the agreement in any one year either as to interest or principal, a penalty of one per cent is added to its interest for the year in which it failed to meet its obligation.

**Third.** That each congregation be given

its quota of certificates to sell and that an intensive campaign be inaugurated to dispose of the same throughout Classis at such time as may be deemed best.

**Fourth.** That those congregations which now have no building indebtedness be given the assurance that should they at any time need to borrow money for building improvements they may come to Classis and borrow in proportion to the ability of Classis to meet their needs on condition that they agree to the conditions set forth in section two of this plan.

**Fifth.** If, after a period of 3 years, or sooner at the discretion of the Board of Trustees which shall administer this fund, any one holding one or more of these certificates finds that he is in need of his money so invested, the treasurer shall redeem them from a sinking fund, to be created out of the interest income from securities purchased.

**Sixth.** The income from interest charges shall first of all be used for necessary expenses in conducting this plan. At the end of each year 50 per cent of the balance not needed for necessary expenses shall be set aside as a Sinking Fund to be used in redeeming such certificates as may be presented for that purpose. The other 50 per cent shall be placed in the General Fund.

**Seventh.** All income from payments made by congregations on their indebtedness shall be placed in the General Fund to be used only in the redemption of certificates as they mature, and at the discretion of the Board of Trustees, for the aid of other congregations from time to time.

##### What Will this Plan Accomplish for the People of Classis?

At present the indebtedness of the various congregations of Classis is approximately \$140,000, which calls for an annual outlay of about \$8,400, by the congregations having debts, for interest alone. If Classis, through the above plan can take over the entire indebtedness at one per cent per annum, it will mean a saving of \$7,000 per year; and if only the same amount of money will be raised which is needed for interest now, the principal can be reduced by one-half with the money saved; which means a total saving of approximately \$70,000. Is this worth while?

##### PHILADELPHIA CLASSIS

The Classis of Philadelphia held its fall meeting in St. Luke's Church, Trappe, on Oct. 28. Rev. John Lentz, D.D., delivered a timely address on Stewardship and conducted a conference on the subject. Classis adopted the Apportionment for 1931 on the 30, 30, 10 + basis and took strong action urging the raising in full of the present Apportionment. W. Arthur Dunmore, of Phoenixville, was elected a member of the Missionary and Stewardship Committee to succeed Elder H. S. Brandt, who served faithfully for 15 years. The pastoral relation between the Rev. Lloyd M. Knoll and St. Peter's Church, Pikeland, was dissolved and Rev. John Lentz, D.D., appointed as supply pastor until the next meeting of Classis. Classis took advanced action on the subject of Christian Education and authorized the conducting of Young Peoples' Institutes. Rev. William E. Lampe, Ph.D., Treasurer J. S. Wise, Revs. Eugene L. McLean, D.D., Henry E. Gebhard, Charles B. Alspach, D.D., Conrad A. Hauser, D.D., Allen R. Bartholomew and Catherine Miller Balm delivered addresses in behalf of the respective causes they represented. The members of Classis enjoyed a Fellowship Supper prepared by the Ladies' Aid of St. Luke's, at which addresses were delivered by Dr. Geo. Leslie Omwake, Revs. Arthur C. Ohl and Robert O'Boyle on "Classis and Ursinus," "Classis and St. Luke's," and "Classis and the Ladies." With reference to Prohibition, Classis adopted the action of Eastern Synod as its action. (See "Reformed Church Messenger," Oct. 30, p. 25, No. 3.) On the subject of the Maintenance of the

present Sabbath laws, Classis took the following action:

"WHEREAS, The Law of the Sabbath was divinely inaugurated at the Creation of the World and is absolutely essential to the life and welfare of mankind, physically, mentally, morally, industrially, politically, socially and spiritually speaking, and

"WHEREAS, a determined and organized effort is now being made in Philadelphia and Pennsylvania by forces hostile to the highest interests and the conservation of our home, Church and civic life to modify or repeal the State Sabbath Laws of 1794,

"BE IT THEREFORE RESOLVED, by the Classes of Philadelphia in convention assembled at Trappe, Pa., on October 28, 1930, and representing 12,132 Church members and 11,664 Church School officers, teachers and scholars: (1) That we earnestly and emphatically condemn this movement as being un-Christian and un-American. (2) That we employ every possible legitimate means within our power to oppose and thwart this movement. ((3) That we unreservedly endorse the present Pennsylvania Sabbath laws and insist that they are positively necessary to protect our homes, Churches, and civic institutions against the so-called open, commercialized Sunday. (4) That copies of these resolutions be sent to our various pastors and superintendents to be read as early as possible to their several congregations and Church Schools, with the sincere request that everybody be kindly asked to support our State Sabbath Laws with an active personal co-operation. (5) That copies be sent to our regional members of the State Legislature and to every member of the Legislature's Special Committee on the matter."

Albert G. Peters, Stated Clerk.

##### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Our greenhouse and the gardener's residence have been undergoing repairs recently. The residence was papered and other repairs and some changes have been made. The greenhouse roof is undergoing repairs and the glass is being sealed in carefully to keep in the heat.

We have recently employed Mr. Horace McCready of Allentown to run the greenhouse and cultivate the garden. He has moved into the residence and has the greenhouse well stocked with flowers and potted plants. He has also a very large variety of Cacti.

Mr. McCready weekly brings to the old folks building a fresh supply of flowers and plants and takes back the old ones. The greenhouse has brought much cheer especially during the winter to our family.

##### PHILADELPHIA STUDENT WORK NEWS

The fall work is on us, and heavier than usual—for when practically all our schools grow, the totals do too. Our groups at Drexel and Beaver have more than doubled in two years.

With the opening of the Student Union Building at Temple University, a fine chance now confronts us. This means a place for regular meetings and personal conferences.

Our fall Communion at First Church brought out more than 50 of our group. The nurses were especially well represented.

Instead of monthly Open House Suppers, we began with three on consecutive Sunday evenings, and it has helped our new students get acquainted.

The Drexel luncheon group is held when weekly Chapels are omitted, and are showing fine spirit. Prof. Walter L. Obold, who is now on the Drexel faculty, is a great help to us.

Some of the outstanding new features at the University of Pennsylvania are: 1. More time and attention given to both worship and Bible study; 2. More com-



bined commuters' luncheons. Thus far Dr. Joseph McCracken, our representative in China for about 20 years, was the outstanding one; 3. More interest groups studying definite problems; 4. More emphasis on drawing faculty and students together.

By the way, do not forget to send us the names of your students. There are a great many not as yet reported to us, and we want to help them, so please send their names to us. We call as fast as we can, but with no calling before 5 P. M., and then with 3 nights a week taken up with other meetings, to get in 50 to 75 calls a month is no easy task, but we try to do so.

Clayton H. Ranck.

#### SONG CONTEST AT CEDAR CREST

All members of the Reformed Church will enjoy the opportunity of seeing the colorful musical festival, the inter-class Song Contest, to be staged in the Administration Building at Cedar Crest College

Nov. 7. Glad in dazzling costumes which the girls themselves have made during the past month, the 225 undergraduates will vie with each other in the presentation of the annual song contest for the silver loving cup—the most coveted trophy at the college.

Each group, amid the luminous glow of vari-colored lights, presents one college song, a popular song with original words, an original song with original music, and the class song. Every class keeps its dramatic presentation a close secret, painting the scenery, decorating its specified corner of the Main Hall, and building stage sets—without giving away its central idea. The judges, whose names are also kept secret, judge the contest according to the following rules: Best presentation of college song, 10 points; best parody, 10 points; best original song, 10 points; best costuming, marching, and dramatic effects, 10 points; best class spirit, 10 points.

So intense does the enthusiasm become that, during the last ten years, the under-

graduate Song Contest Committee has been compelled to limit the practices to three hours a week. The winning class forms a long single file around their song leader and makes a snake dance through the building as a token of their pride in their achievement.

#### BERGER MEMORIAL HOME FOR THE AGED

The speakers for our Sunday afternoon services for the month of November are as follows: Nov. 2, Rev. E. O. Butkofsky; Nov. 9, Rev. E. R. Cook; Nov. 16, Rev. A. A. Hartman; Nov. 23, Rev. Carl G. Petri; Nov. 30, Rev. A. G. Peters.

Our guests are always glad to see large audiences gather and unite with them in these periods of worship. It adds strength to the splendid messages that are always brought. So we urge the members to come with their pastor and assist us all in this good work.

Charles B. Alspach, Supt.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE GREAT ROMAN POET

Text: Acts 17:28, "As certain even of your own poets have said."

During the past month, on or near October fifteenth, a great many colleges throughout the land celebrated the two thousandth anniversary of the great Roman poet, Virgil. We want to take part in this celebration so that you may learn something about this great poet, with whom you may some day become better acquainted when you enter college and read and translate some of his writings, as I did in my early college days.

It is not often that the world has the privilege of celebrating a 2000th anniversary. It will be a great time for some of you who will live 70 years from now (or perhaps, more correctly, 67 years) to help to celebrate, in your old age, the 2000th anniversary of the birth of Jesus.

Publius Vergilius Maro, the great Roman poet, was born on a farm not far from the town of Mantua, in Italy, October 15, 70 B. C. He lived and wrote his poetry and died before Jesus was born.

Fortunately for Virgil and for his development as a national poet, he was born during a period of peace and calm, between the first and second Civil Wars in which Rome was engaged. He belonged to a time which first enjoyed the pleasure and honor of an Italian nationality, which followed the Social War.

His friend Horace, another famous Latin poet, was also born on a farm, so that they were congenial spirits. Virgil speaks of the life of the farmer as "the happiest allotted to man and most conducive to virtue and piety."

Both Virgil and Horace had fathers who, though probably uneducated themselves, saw the genius of their sons and spared no pains in giving them the best education which their age could give them.

Virgil's surroundings made a deep impression upon his mind and heart in his childhood, and in some of his poems he recalls "the green banks and slow windings of the Minio and the rich pastures in its neighborhood."

At the age of twelve Virgil's father took him for his education to Cremona, and his life opened toward the greater world and its culture in which he was to play so large a part. It is at the age of 12 when most boys and girls, just at the threshold of their teens, awake to a better understanding of life and begin to see visions of their future activity in life. As you know, it was when He was 12 years old that Jesus visited His Father's temple and saw His life-work opening up before Him as He said, "How is it that ye sought Me? knew ye not that I must be in the things of My Father?" The Authorized Version translates it, "Wist ye not that I must be about My Father's business?"

Afterwards Virgil went to Milan, where he continued his studies until he went to Rome two years later. He now began the study of philosophy, and in one of his poems written at the time he tells of his delight in being able to enter upon the study of this fascinating subject. He now began to devote more time to the writing of poetry which became the real master-passion of his life.

When he was 29 years old, the confiscations of land by the government for the benefit of the soldiers took place. His father was driven from his farm, and Virgil took him and his family with him to the small country house of his old teacher Siron. Afterwards Virgil, through the influence of his powerful friends, and by personal application to the young Octavian, obtained the restoration of his father's property.

While living in Rome, Virgil enjoyed the favor of Maecenas, became intimate with Varius, who was at first regarded as the rising poet of the new era, and later on entered into friendship with Horace, some of whose poetry we read and translated while at college. He also formed a warm friendship with Gallus, whom he loved and esteemed very highly.

The pastoral poems, which he called "Eclogues" and which were begun in his native district, were now finished, and published in Rome in 37 B. C. Soon after this he left Rome and lived in Campania, either at Naples or in the neighborhood of Nola.

During the next 7 years Virgil composed the "Georgics," which he published in 30 B. C. In these poems "his aim was," as some one has said, "to describe with realistic fidelity, and to surround with an atmosphere of poetry, the annual round of

labor in which the Italian yeoman's (that is, farmer's) life was passed; to bring out the intimate relation with nature into which man was brought in the course of that life, and to suggest the delight to heart and imagination which he drew from it; to contrast the simplicity, security and sanctity of such a life with the luxury and lawless passions of the great world; and to associate the ideal of a life of rustic labor with the beauties of Italy and the glories of Rome."

The remaining years of Virgil's life were spent in the writing of the "Aeneid," which he completed in 19 B. C. He went to Athens, intending to spend 3 years in Greece and Asia, during which time he would put the finishing touches upon his masterpiece. At Athens he met Augustus, the Emperor of Rome, who persuaded him to return with him to Italy. While visiting Megara under a burning sun, he was taken with sickness, and keeping on with his voyage, he grew rapidly worse, and died September 21, 19 B. C., a few days after landing at Brundisium. During his illness he called for the cases containing the manuscript of the "Aeneid" with the intention of burning it. Some college students who have to struggle with the translation of the "Aeneid" may wish at times that he had burned it, but that would have been a great loss to the literary world.

Virgil left directions in his will that his literary executors should publish nothing of his which had not already been given to the world by himself. In a letter to Augustus he wrote as if he felt the undertaking of the "Aeneid" had been a mistake, due to the fact that he was not able to make it as perfect as he wanted it to be. Fortunately for the world the command of Augustus overruled the poet's wish and the "Aeneid" was rescued. The contents of the "Aeneid" are given in the following condensed form in the "Encyclopaedia Britannica": "In the first book we have the storm, the prophecy of Jove and the building of Carthage; in the second the destruction of Troy; in the third the voyage among the islands and coasts of the Mediterranean; in the fourth the tragedy of Dido; in the fifth the rest in the Sicilian bay, at the foot of Mount Eryx; in the sixth the revelation of the spiritual world of Virgil's imagination, and of the souls of those who built up the greatness of Rome in their pre-existent state; in the seventh the arrival of the Trojans at the mouth of the Tiber and the gather-



ing of the Italian clans; in the eighth the first sight of the hills of Rome, and the prophetic representation of the great crises in Roman history, leading up to the greatest of them all, the crowning victory of Actium."

Virgil was not quite 51 years old when he died. He was buried at Naples, "where his tomb was long regarded with religious veneration." His friend Horace bears witness to the affection which he inspired among those who knew him best. He was noted for his "sincerity of nature and goodness of heart," as well as for "the union of deep affection for kindred, friends and country with a spirit of reverence."

Virgil was also noted for the exceptional purity of his life in an age of license. He seems to have been wedded to no one but his art, since no reference is made to a wife or children. He takes rank among the greatest poets of the world because of his masterpiece, the "Aeneid," which, as well as his other poems, was written in that hexameter which Tennyson has called, "The stateliest measure ever moulded by the lips of man." The "Aeneid" has been referred to as "a poem which equalled or surpassed the greatest among all the works of Greek genius—the 'Iliad'."

## Grandmother Tippytoes Makes a Discovery

By Eva L. Hughes

Grandmother Tippytoes came out of her snug little house in the big oak tree and waved good-morning to some other red squirrels who were having breakfast in a nearby maple. Then she sat down on the front porch to shell nuts.

"Oh, ho, hum!" she yawned, covering her mouth delicately with her tiny paw. "This would be such a nice day for a journey. Such a wonderful day for a journey!" And she moved farther out to enjoy a patch of sunshine that seemed to be making a bright little spot just for her.

"What's this I hear about a journey?" exclaimed Fleetfoot, the Gray Squirrel, as he leaped nimbly over a branch and settled down beside her. "Grandmother Tippytoes, do you mean to tell me that at your age you want to go gallivanting over the world? I'm surprised at you!" And he laughed with a gay little tinkle.

Grandmother Tippytoes chuckled, too, but she really meant what she said. "Don't you poke fun at me, Fleetfoot!" she pleaded. "I surely do long to take a journey. You see, when the children were small and there was so much work to do, I found very little time to go anywhere, and often I got so tired seeing the same things day after day that I used just to close my eyes and pretend I was far, far away."

Fleetfoot reached over and patted her soft little paw. "That's the way with a good many of us, Grandmother," he said. "If we didn't make believe sometimes, we just couldn't stand it." And he curled his beautiful tail up over his back and sat there thinking a long, long time.

"Yes, indeed!" Grandmother Tippytoes murmured. "But now that the children are grown up and I am all alone, I should like to see the things I have always dreamed about." And the wind rocked her gently back and forth on her comfortable branch.

"Is there any place in particular that you'd like to visit, or something that you'd specially like to see?" Fleetfoot asked, reaching over and helping himself to a nut.

Grandmother Tippytoes sat very still for a while, and her eyes had a far-away look in them just as if she were some place else and not in the big oak tree at all.

"Yes," she answered presently. "There is something that I'd specially like to see; but I suppose it is very far away and,

anyhow, I can't tell you about it because I know you would think it was very silly. It is something that I have never mentioned to a living soul, except to Grandfather."

"I wouldn't think it was silly at all, Grandmother Tippytoes," Fleetfoot replied. "I'm very sure it is something quite sensible, and if you'd tell me about it I might be able to help you."

"Well, then," said Grandmother Tippytoes, moving a trifle closer and speaking in a soft little voice, "I've always had a great desire to go and see the most beautiful thing in the world." And she peered anxiously at him to see what he thought of such a wild wish. But Fleetfoot said never a word.

"Seems to me," Grandmother Tippytoes went on, fanning herself with an oak-leaf, "as if I might take a little journey now and try to find it. Perhaps it isn't too dreadfully far away." And she heaved a gentle little sigh.

"Do you know what it is?" asked Fleetfoot.

"No," she replied. "But I'm almost sure I'd know it when I saw it."

"The most beautiful thing in the world!" murmured Fleetfoot softly to himself as Grandmother Tippytoes sat very still, her tiny paws clasped tightly together.

Then he cleared his throat, for his voice, somehow, seemed to be a wee bit husky just then, and he said with a happy grin: "I may be wrong, Grandmother Tippytoes, but I have a hunch that I know what that most beautiful thing is. And I believe I could take you to it."

"Oh, could you?" she cried, springing up and sending a shower of nutshells to the ground. "Wouldn't that be wonderful! But do you think you can get away? Who would carry the squirrels' mail when their little gray postman is gone? And I'm afraid it would be too much trouble."

"No trouble at all," said Fleetfoot. "I was thinking of starting on my vacation tomorrow, anyway, and as I have no particular place in view, I'd just as soon go along with you as not."

Before he left the big oak that night, all their plans were made and it was a joyous Grandmother Tippytoes who hurried down the tree next morning to meet Fleetfoot as he was coming up.

"All ready?" he called cheerily.

"All ready!" she answered. "And how happy I am to be starting out to find the most beautiful thing in the world! But do you really think we'll find it, Fleetfoot?"

"I'm very sure of it," he replied. "I don't see how we could miss it."

Grandmother Tippytoes stopped when they reached the foot of the tree, and looked all around, up at her wee home and down on the ground where the acorns were beginning to drop. "It is such a pretty place, Fleetfoot," she said, "and how sweet the air is around here!"

All her sons and daughters and grandchildren were there to say farewell, and the birds had gathered to chirp good-bye and wish them a pleasant journey. Chatty Chipmunk told her not to worry about anything, that she'd look after the house, and so they started joyfully forth, Grandmother Tippytoes waving her tail as long as she could see any of her friends.

Off through the sweet green woods they scampered, Fleetfoot measuring his steps to suit Grandmother's, for of course she couldn't travel as fast as he could.

They were very happy at first, skipping along and chattering gayly, but as they went farther and farther Grandmother Tippytoes kept stopping every little while to look around. "I really think, Fleetfoot," she said, as they rested on a fence rail and had a lunch of dried berries, "that our forest is much nicer than this one. Seems as if the trees at home are taller and more beautifully shaped. Don't you think so?"

"There's no doubt about it," Fleetfoot replied. "There just couldn't be any woods

as lovely as ours. But come, we must be going!"

It was late afternoon when they stopped again to rest and to nibble at a bit of thorn-apple. The air was sweet with the smell of ferns and drying leaves, and the hermit thrush was having vesper services all by himself.

Fleetfoot thought he never had heard anything so beautiful. But Grandmother Tippytoes shrugged her shoulders when he had finished, and said, "There's much more melody in the voice of Mrs. Bluejay, who is my next-door neighbor in the oak-tree."

Fleetfoot smiled and said nothing.

On they went until they came to a grove where the hickory nuts lay thick on the ground. Grandmother Tippytoes was very hungry, but after taking a tiny nibble at a great big fat one, she dropped it. "They have a bitter taste," she said. "They're not at all like the kind we have back home." Then she sat in a tree and was very quiet for a long time.

After awhile she said wistfully, "Fleetfoot, when are we going to find the most beautiful thing in the world?"

"Very soon, now," he answered quietly.

"Well, don't you think," she quavered, "that we might go back and start out another day? I believe that I left my back door unlocked!" And a tear splashed down on her little soft bosom.

Fleetfoot went over and sat down beside her. "In just a little while you'll be there, Grandmother," he comforted her. "You wouldn't want to give up the quest now, would you?"

"Not if you're sure everything is all right at home," she said. "But it seems as if we have been gone a dreadfully long time."

"We haven't, though, you see," answered Fleetfoot. "And anyhow, Chatty Chipmunk said she would look after things; so there's nothing to worry about."

It seemed hours to Grandmother, however, before they stopped again. But this time Fleetfoot said: "We're almost there. And I want you to let me blindfold you for just a minute, because I don't want you to see the most beautiful thing in the world until we get close to it."

"Oh, of course," she answered. "But let's hurry, so we can start back."

All in a flutter she allowed him to tie a tiny handkerchief over her eyes. Then he led her a few steps and stopped.

"Easy there, Grandmother Tippytoes," he cautioned, as he started to untie the handkerchief. "Now—look!"

And when Grandmother Tippytoes opened her eyes, she knew indeed that she had found the most beautiful thing in the world—for there she stood, right in front of her own wee home, with the faces of her loved ones smiling down at her!

(All rights reserved.)

## Puzzle Box

ANSWERS TO—CURTAILED WORDS,  
No. 11

1. Teasers; 2. Homers; 3. Humidor; 4. Parade; 5. Noted; 6. Siren; 7. Damper.

HIDDEN WORD PUZZLE IN RHYME,  
No. 18

My first is in sugar but not in cake,  
My second's in biscuit but not in bake.  
My third is in melon but not in seed,  
My fourth is in turnip but not in weed.  
My fifth is in lemon but not in rind,  
My sixth is in cruel but not in kind.  
My seventh's in pastry but not in bun,  
My eighth is in frolic but not in fun.  
My ninth is in money but not in dime,  
My tenth is in second but not in time,  
My last is in cleaner but not in grime.

Mother Goose says that this lad met a man on the road who was selling something good to eat. Who was the lad?

A. M. S.



"And how is your poor husband, Mrs. Dorfindinger?"

"Oh, he suffers something awful with his foot, and I know what it's like because I've had it in my eye."

Little Joan—"Daddy, I don't think mother knows much about raising children."

Daddy—"What makes you say that?"

Little Joan—"Well she makes me go to bed when I'm wide awake and she makes me get up when I am awfully sleepy."

### THREE'S ENOUGH!

Fan—"Good morning, Mrs. Boggs, we're looking for some good-natured folks to help support our baseball team. What say you?"

Mrs. Boggs (at the wash-tub)—"What do I say? I say that I am now supporting three members of that team. Ain't that enough?"

## The Family Altar

By A. W. Krampe

### HELP FOR THE WEEK NOV. 10-16

**Practical Thought:** "And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." Luke 13:29.

**Memory Hymn:** "Before the Lord We Bow."

### Monday—The Believing Centurion Matt. 8:5-13

There are two accounts of this beautiful story. Both should be read, for they complement each other. In Luke 7:1-10 the other account is found. The attitude of the believing centurion forms a fine contrast to that of the sad-hearted, despairing, doubting Thomas. And what is more remarkable the centurion was not a Jew but a Gentile. Some of the finest traits are found in people where we least expect to find them. In addition to a remarkably strong faith we find sympathy, broad-mindedness, generosity and humility in this centurion, which not only surprise us, but call forth our sincere admiration. What lessons he teaches us!

**Prayer:** Our Heavenly Father, we thank Thee that Thou dost speak to us in Thy Word and teach us things which are so necessary for us to learn. Give us open minds and receptive hearts so that we may profit by the study of the Bible. Amen.

### Tuesday—The Ninevites Jonah 4:6-11

The book of Jonah is a wonderfully interesting and instructive book. The story in the first three chapters is fascinating, but the teaching in the last chapter (the passage for our meditation) is heart-searching. The contrast between the hard-heartedness and anger of the narrow-minded patriot and the sympathy, patience and lovingkindness of God is beautifully presented in our passage. Jonah was so self-centered that the pity for himself had almost killed in him the feeling for others. But God looked upon the teeming multitudes in Nineveh not as a mass but each individual was the object of His love and care. These must not be destroyed (for they have not sinned beyond forgiveness) until all other means to save them have been tried and have failed. How infinitely compassionate our God is!

**Prayer:** Father, forgive us our selfishness, our unkindness, our impatience. Help us to learn the lessons Thou art endeavoring to teach us. By the power of Christ's love for us, enkindle in our hearts a love for our fellowmen and give us grace to bring the gospel of Thy forgiving love to them. Amen.

### Wednesday—All of One Blood Acts 17:22-28

The lesson for today is a part of Paul's address at Athens. In this great city, the center of learning, Paul found an altar with the significant inscription: "To the unknown God." For the apostle this was an opportunity to preach Christ, the revealer of the one true God, to the Athenians. Paul believed in the solidarity of the human race—"made of one blood." Paul was convinced that in their struggles, yearnings, aspirations, men are essentially alike. They have the same need for God. "Man is incurably religious" and in his own way, often very vaguely and erringly, he expresses his religious longings in the different forms of worship. Paul felt that the Grace, which had saved him, had made him at the same time a debtor to all men, in whom he recognized his brethren.

**Prayer:** Almighty God, who hast created of one all men and who art mindful of all mankind, quicken in us the sense of a common brotherhood and help us love our fellowmen. Amen.

### Thursday—Peter's Vision Acts 10:9-16

How hard it is to overcome prejudices! It required a special vision for Peter, notwithstanding the fact that he had been with the Master three years and had seen Jesus talk with the Samaritan woman and heal the Syrophenician woman's daughter. Peter still felt God was a respecter of persons. The vision on the housetop at Joppa and the thrice repeated words: "What God hath cleansed, make not thou common," prepared the way for Peter to go to the house of Cornelius, a gentile. The Lord removed the scruples and overcame the doubt of Peter. When he heard the request of the men, sent by Cornelius, Peter knew that it was the voice of God and the vision helped him to make the right decision.

**Prayer:** Our Heavenly Father, we come to Thee drawn by Thy love manifested in Jesus Christ. All that we have and all that we are is a gift of Thy love. Help us to understand that Thou dost desire that all men be saved and come to a knowledge of Jesus, for Thou art no respecter of persons. Amen.

### Friday—Peter's Obedience Acts 10:24-29

Peter had learned the lesson taught him by the vision. He was not disobedient to the heavenly vision. He went with the messengers to the house of Cornelius where he found an extraordinary gathering anxiously waiting for the goods news of salvation. The words: "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord," are a beautiful testimony of a soul seeking after truth, longing for a blessing. What important lessons there are in this passage for us! We are to learn the lesson of obedience, the need of spiritual preparation when we go to Church, the duty of listening attentively to the message of the preacher.

**Prayer:** We praise Thee, O Father, for the precious promises of Thy holy word, that where two or three are gathered in Thy name, Thou wilt be in their midst to bless them. Bless our family circle. Make us true and obedient to Thee. Amen.

### Saturday—Peter's Words Acts 10:34-43

We are again to think of Peter in the house of Cornelius. His message is the subject for meditation. In the opening sentence Peter declared that he was convinced of the fact that the gospel was for all men and that God wanted the news of salvation in Christ brought to all men. While declaring the way of salvation, acceptance of and belief in Jesus Christ, his eyes were fully opened to a realization of

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The world about us is as filled with beauty and inspiration as the air waves are with sound, but it requires the receptivity of the aerial to transmit.

These little sketches from life and nature may permit others to "listen-in" if there be the inclination.

The Spiritual nature is God-given as much as the physical or mental, but is often unrecognized or perhaps unheard by those who have not taken time to heed or whose interests have been controlled by material demands or desires.

Price, \$1.50

Board of Christian Education of the Reformed Church in the United States  
1505 Race Street Philadelphia, Pa.

the truth "that in every nation he that feareth God and worketh righteousness is acceptable to God." The results far exceeded his expectations. Before Peter had finished his sermon Cornelius and his friends had accepted Christ. They experienced the saving power of Christ and were filled with the Holy Spirit. How could the formal reception into the Church by baptism be denied them?

**Prayer:** At the close of another week we come to Thee, dear Father, to thank Thee for Thy loving care. We bring to Thee the record of this week and ask Thee to forgive our sins. Create in us a new heart and renew a right spirit within us. Hear our prayer for Jesus' sake. Amen.

### Sunday—The Assembly of the Nations Isa. 60:1-9

The messages of the week have been of a missionary character and it is fitting that the closing passage should sound the



## NEW BOOKS

### Religious Education of Adults

By W. EDWARD RAFFETY, PH.D.,  
D.D., Professor of Religious  
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lands

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It is a prophetic expression of deep faith in the capacity and rightmindedness of youth. It analyzes the currents that affect modern youth, such as freedom, economic life, law and conventions, and sets them all against the background of an analysis of the church and other agencies. It raises the question as to whether these agencies can effectively motivate youth in accord with Christian ideals.

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Brief, illuminative, chaste of phrase and metaphor, these talks to the young folks are everything work of this character should be. All his life, Dr. Jefferson has been showing preachers how to do things, and does not fail them here.

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### THE PASTOR SAYS

By John Andrew Holmes

The way to bring the dove of peace nearer, according to the militarist, is to bring her down with a gun.

"Listen," remarked the exasperated driver over his shoulder, "Lindbergh got to Paris without any advice from the back seat."

### WORTH WHILE

A man may have a fine big car  
And many miles may travel far,  
And possible it is indeed  
He may have traveled at a speed  
That would tell he traveled fast  
From the first until the last.  
But there is still another way  
We measure distance in our day.

Deeds of kindness, words of cheer,  
From a heart that is sincere,  
Measure distance man doth go,  
As he travels to and fro.  
It isn't pomp or speed or style,  
But golden deeds that are worth while;  
They tell the distance man doth go,  
As he travels to and fro.

Harry Troupe Brewer.

Hagerstown, Md.

## Birthday Greetings

By Alliene S. De Chant

Our Birthday Club folks, Edna Spiker, Ruth Walker and Ruth Johnson, wrote the other three "Trees" poems in "The Orphans' Friend"—the monthly paper of our St. Paul's Orphans' Home, Greenville, Pa. Edna calls hers "My Tree"; Ruth Walker's title is "My Elm Friend" and Ruth Johnson tells us about "My Initials." Here they are and I am proud of them:

### MY TREE

Most beautiful is my tree to me,  
Most friendly is my tree.  
I shall always hope and ever pray  
That it will be e'er thus to me.

\* \* \*

### MY ELM FRIEND

God made the beautiful trees,  
The trees made friends,  
And I hope, dear reader,  
That this friendship never ends.

\* \* \*

### MY INITIALS

Out by the fence in the corner of the  
wood,  
I carved by initials on the old beech-  
wood.  
Some time when I'm old and have gray  
hair  
I would like to return and see them  
there.

Hearty greetings this week to all my boys and girls who make trees your friends and who like to put your thoughts into poems for others to enjoy.

P. S.: There is a boy in our Reformed Church at Egg Harbor City, N. J., who also knows much about, and has a love for trees. He is Frederick O. Boysen, who before he was fifteen, had six MORE than the 21 merit badges necessary to become an EAGLE SCOUT! And on a four months' journey to France, England, Belgium, Germany and Austria, he never missed a single Sunday School session!

Lady Jane—"Have you given the gold-fish fresh water, Janet?"

Janet—"No, mum; they ain't finished the water I gave them yesterday yet."

## HOME EDUCATION

"The Child's First School is the Family"  
Froebel

### PRACTICE WHAT YOU PREACH

Cora M. Silvius

This is what thirteen-year-old Ella confided to me while I was nursing her through a slight illness. I am passing it on with the hope that it will help some other mother to understand her thirteen-year-old daughter.

"You see, Mother thinks I should learn to be courteous, but she rarely says 'please' or 'thank you' to Father or me. Of course she is gracious and lovely to strangers, but she seems to think that we do not count. And she is always talking about getting a divorce when things don't go to suit her. I know she is only in fun, but I wish she wouldn't do it.

"She calls Father 'Old Beans' or some such name. She tells him that he is stupid and old-fashioned—he isn't one bit. I know it hurts his feelings sometimes. Why does she do the things that annoy us, I wonder?

"Besides, how can I remember to be polite always when Mother is not polite at home? But she thinks I should be.

"And then about cheating—she says it is all right to 'put things across on the other fellow' when you are playing cards. But she wants me to be square in school and about other things. Why isn't she?

"She wants me to be neat, too, fresh and clean. But she puts powder on her own face when she should wash it; then she laughs because she can fool people so easily. Why doesn't she do what she wants me to do?

"A great many people are talking about us—I mean about the girls of today. They say we are disrespectful, discourteous, that we know too much, and a great many other things. My goodness, how can we help it? We hear all sorts of scandal talked over by our mothers. Really, Mother tells some of the awfulest things about her friends! Sometimes I think she doesn't love anyone.

"I can't confide in her at all. Things I did tell her she repeated and caused trouble among the girls I go with. Besides, she treats me as though I were a small child and didn't know anything. If she does a thing, why isn't it right for me to do it?

"I wish I had a mother who would tell me the truth about things. I need advice. But if I ask Mother anything she laughs at me and calls me her 'grown-up baby.' She will not help me one bit. I like Father, and sometimes I wish he could spank Mother. She thinks she is so 'up to date,' but I wish she would be a pal to us."

Out of the fulness of my heart and my experience I answered the questions which bothered little Ella. Some day, provided nothing pulls her down, she will be a splendid woman. But it will not be because her mother has made her so. Why is it that some mothers cannot see, cannot understand?

"I had not supposed that any one would question the supreme importance of the Kindergarten as the foundation of our whole system of public education. Those who are in charge of the little children are, in my mind, the most important workers in the whole field of education."—A. A. Shaw, President, Denison University, Granville, Ohio.

The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly furnish upon request information, advice and literature on the subject of kindergarten extension.

same note. If there is anything taught clearly in the Scriptures it is the fact that the gospel is intended for the whole world. The prophet sees the world around him in deep darkness, but this is not final and absolute—that would lead to despair. He sees also the rising, the dawn of a glorious light which will transform the darkness into light. In this there is hope. The prophet's exhortation to his people is: "Arise, shine; for thy light is come and the glory of Jehovah is risen upon thee." That same light must shine also upon others. The nations of the world are to be gathered and the Church is to have a part in this work.

#### Prayer:

"Break Thou the Bread of life, Dear Lord,  
to me,  
As Thou didst break the loaves Beside  
the sea;  
Beyond the sacred page I seek Thee, Lord;  
My spirit pants for Thee, O Living  
Word!" Amen.



# FALL MEETING GETTYSBURG CLASSIS

Gettysburg Classis held its fall meeting on Oct. 28, at St. Paul's Church, New Oxford, Pa., sessions being held morning, afternoon and evening. The meeting was opened with devotional services and an address on the subject of Christian Stewardship by Rev. R. W. Limbert, Fairfield, Pa., based on the parable of the talents.

Classis adopted the new method of Apportionment presented by the Missionary and Stewardship Committee from the Harrisburg Conference and the Apportionment Table for all the congregations of Classis was presented by the Finance Committee on this basis and was adopted by Classis for the year 1931.

Reports were presented, considered and adopted by the Committee on Missions, the Committee on Benevolent Institutions and the Committee on Christian Education. Rev. Dr. W. S. Kerschner, York, Pa., addressed Classis on the work of the Board of Ministerial Relief; Rev. A. P. Frantz, Littlestown, Pa., spoke on the work of the Hoffman Orphanage; Hon. Emory L. Coblenz, Middletown, Md., presented the cause of the Board of Home Missions; and J. Q. Truxal, Esq., Philadelphia, Pa., spoke on the work of the Foreign Mission Board and the work of the Reformed Church men's League of which he is secretary.

The evening session was devoted to the work of Christian Education, the report of the Committee on Christian Education being presented at that time, and the address for the evening was made by the new executive secretary of the Board of Christian Education, the Rev. Henry I. Stahr, D.D., Philadelphia, Pa.

Rev. Sidney S. Smith was dismissed to East Pennsylvania Classis, Eastern Synod. Rev. Howard S. Fox was received from Lehigh Classis, Eastern Synod, and his call to Trinity Church, Gettysburg, confirmed. Rev. A. O. Bartholomew was also received from Goshenhoppen Classis, Eastern Synod, and his call to Redeemer's Church, Littlestown, confirmed. Rev. Edgar F. Hoffmeier, D.D., was received from Lebanon Classis, Eastern Synod, and his call to Emmanuel Church, Hanover, confirmed. All vacancies in the Classis are now filled.

Revs. R. W. Limbert and E. W. Brindle were elected principal delegates and Revs. H. D. Houtz, Ph.D., and J. N. Faust alternates, to the Harrisburg Pastors' Convention of the Pa. Federation of Churches, in January, 1931.

Rev. Dr. Henry I. Stahr, former pastor of Emmanuel Church, Hanover, presented to Classis, as the gift of Emmanuel Church, a most valuable and beautiful volume of "The Original Minutes of Zion's Classis, translated by the Rev. J. H. Hartman." Classis received the gift with a rising vote of thanks and directed the stated clerk to write a letter of appreciation to the Consistory of Emmanuel Church. The volume has been placed in the archives of Classis. Rev. George W. Welsh, D.D., Spring Grove, Pa., was appointed Director of Religious Education of Gettysburg Classis.

Gettysburg Classis decided to hold its annual meeting on Sunday evening, Feb. 22, 1931, at 7 o'clock, in St. John's Church, McKnightstown, Pa., Rev. R. W. Limbert, pastor, instead of in Mt. Zion Church, Spring Grove, Pa., Rev. G. W. Welsh, D.D., pastor. Classis also accepted an invitation to hold its next fall meeting at St. Jacob's (Stone) Church of the Jefferson Charge, Rev. Paul D. Yoder, pastor.

The members were royally entertained by St. Paul's Church, New Oxford, Pa., Rev. H. E. Sheely, pastor, dinner and supper being served in the social room by mem-

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bers of the Mite Society and of the W. M. S. Classis expressed its appreciation in a resolution of thanks.

E. M. Sando, Stated Clerk.

### MINISTERIAL RELIEF (Continued from page 2)

In answer to the above inquiry we give the reply to this kind request by our treasurer, Dr. McLean. Before doing that permit us to say that your secretary's salary is \$3,200 per year, while the secretaries of other denominations receive from \$5,000 to \$7,000 and \$8,000 per year. Now read Dr. McLean's letter:

"My dear Brother:  
"Dr. Meminger requested me to answer your letter of Oct. 22 to him, concerning the administrative or overhead expenses of our Board of Ministerial Relief. Our Board is very glad to give you the exact figures of our overhead expenses for the year Jan. 1 to Dec. 31, 1929. The overhead expenses of our Relief Department were \$6,265.30, which is 4 1/2% of the total receipts of \$137,155.75; and the total overhead expenses of our Sustentation Fund were \$8,485.96, which is 4 2/5% of the total receipts of \$189,745.33. Thus the total overhead expenses of our Board for the year 1929 were \$14,751.26, which is 4 1/4% of the total receipts of \$326,901.08.

"The above overhead expenses are all the administrative expenses of the Board for 1929 and include the salary of the secretary, the salary of the treasurer, salary of field representative, traveling expenses of Board members, expenses of Board and Committee meetings, expenses of Informants, services of our expert ac-

tuary, all clerical help, office rent, postage, printing, office supplies and furniture, rent of three safe deposit boxes, indemnity compensation insurance, and a miscellaneous item of \$76.64, all of which equal the above figure of \$14,751.26.

"The overhead expenses of our Board of Ministerial Relief for the first 10 months of 1930 are \$5,097.60 in the Relief Department, and \$6,757.28 in the Sustentation Fund, a total of \$11,854.88, or an average of \$1,185.49 a month. On this average, the total overhead expenses of our Board for 1930 will be \$14,225.87, which is \$525.39 less than the overhead expenses of 1929. The receipts for 1930 will be a little larger than were those of 1929, and therefore the overhead expenses will amount to about 4% of the total receipts of our Board.

"In this connection it is important to state that not one cent of the contributions made by our Church to our Board is used for overhead expenses, but that the overhead expenses of our Board are paid out of other receipts, especially the cash gain on our securities each year. Trusting that the above information is what you desire, and with every good wish for you and the members of the Southwest Ohio Classis, I am

"Yours very cordially and sincerely,  
"Eugene L. McLean,  
"Treasurer."

Now permit us to say that the other Boards of the Church are doing everything in their power to keep the overhead expenses at the lowest possible point. If these devout critics would spend their surplus energy in raising the Apportionment, the Church would be the better for it.

J. W. Meminger, Secretary.

## THE CHURCH SERVICES

**SUNDAY SCHOOL LESSON**  
Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-second Sunday after Trinity  
November 16, 1930

**The Believing Centurion**  
(A Gentile Whose Faith Jesus Commended)  
Matthew 8:5-13

**Golden Text:** And they shall come from the east and west, and from the north and

south, and shall sit down in the Kingdom of God. Luke 13:29.

**Lesson Outline:** 1. The Servant. 2. The Centurion. 3. The Saviour.

One day, while Jesus was at Capernaum, a centurion came to Him invoking help for his servant, who lay at the point of death. Though a heathen, this Roman captain was a man of superior character. The gross immorality of paganism repelled him. He inclined toward the Jewish religion. And



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he had given practical expression to his sympathy with Judaism by erecting a synagogue in Capernaum.

Moreover, his appeal to the wonderful Healer in behalf of a slave-servant shows that he was a man of tender feeling. It was a rare act in an age when slaves were treated like cattle; far more significant than the erection of a synagogue. And, with a modesty equal to his humanity, this centurion protested against Jesus' personal visit to his afflicted servant, avowing the unworthiness of his roof to shelter so honored a guest. Therefore he besought the Master simply to exercise His divine authority over disease by speaking the word of healing at a distance.

Jesus marveled when He heard this confession of humble and unquestioning faith from the lips of this Gentile saint. He responded to the centurion's request, and then He expressed His admiration of the faith that prompted it. He exclaimed, "Verily I say unto you, I have not found so great faith, no, not in Israel."

This Gentile showed greater faith than the chosen people. And his shining example served Jesus to remind His Jewish hearers of their danger of forfeiting their spiritual privileges and their heavenly reward to those not of the seed of Abraham who were yet His spiritual kindred. "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth."

With slight variations both Matthew and Luke (7:1-10) record this interesting episode. It forms one of the two reported experiences of Jesus that caused Him surprise. We read that He marveled at the unbelief of His townsmen of Nazareth; and, again, at the faith of this centurion. Properly understood, such faith is still truly marvelous. It was exceptional when Jesus was on earth, and it is far from common in our modern Christendom. It denotes a spiritual insight that marks its possessor as a member of God's true family, regardless of his color or creed, his nationality or outward religious affiliation.

**I. The Servant.** The object of this centurion's sympathetic solicitude was merely a sick slave. He lay sick of the palsy, "grievously tormented." Doubtless he had been faithful to his master, devoting himself utterly to his duty. Quite possibly he had spent himself in his service to the point of sacrificing health and strength. But with it all he was just a chattel, a

mere tool in his master's hand. According to the best standards of the times, an impassable gulf separated him from his owner. Barriers of birth and blood, of culture and social status excluded him from the world of free Roman citizens. He had no rights of his own, let alone any claim upon the love of his owner.

There are no slaves in our western world. No men in physical bondage. Indeed one hears it said right often that democracy means the equality of all men. Yet nothing is more obviously untrue than the foolish claim that all men are free and equal. No fact stands out more clearly than the tremendous inequality of men. That is true of races, of nations, and of groups and individuals within a nation. They differ in many things, in color and in culture, in privilege and in power. Some are heavily handicapped from birth for the race of life. Others are the heirs of great privileges and opportunities.

Thus our modern world is still full of divisive barriers and separating chasms. Physical slavery has been abolished by law, but the machine has created a new kind of bondage for millions of men. And one of the most menacing symptoms of our times is the bitterness and friction between the various classes and groups of our social order. One of our most imperious needs is to create a sympathetic understanding between them. But who can fill and supply that great need?

**II. The Centurion.** It is an interesting fact that, without a single exception, the centurions of the New Testament are men of superior character. There is the centurion who witnessed the crucifixion, and said of Jesus, "Certainly, this was a righteous man." There is also Cornelius, whom Peter baptized. And there are the various centurions that figure in Paul's life as his protectors, from his arrest in Jerusalem to his arrival in Rome. The character of these military leaders explains, in large part, the strength of the Roman army and the stability of the Empire.

The centurion of our lesson exemplified the general type splendidly. He was a pagan, of course, whether Roman or Greek. And to a Jew that meant one who was far beyond the pale of God's favor. Moreover, he was a military ruler, accustomed to exercise his authority over men. But in our lesson he discloses a character so humble and holy in its nobility, and so generous and genuine, that Jesus marveled at it. We do not know what formal religion he professed. Certainly, he did not become a Jew. But he manifested a spirit in his life that put to shame the seed of Abraham and that gained the full admiration and commendation of Jesus.

He had built a synagogue for the Jews of his town. Surely a remarkable thing for a Gentile—an evidence of the large-heartedness of this Roman soldier if not of his personal faith in the God of the Hebrews. Finer still was his attitude toward his afflicted slave. It took money to build a house for the Jews. But it took much more than that to befriend this lowly servant in his dire need, and to lay his case upon the heart of Jesus. There he manifested a love and a faith that stamp him as a man who was truly and deeply religious in spirit. If "to do justly, to love mercy, and to walk humbly before God" constitutes the very essence of religion, we may see a splendid illustration of it in the conduct of this centurion. In his relation to the Jews he was more than just. To his slave he was a merciful master. And his approach to Jesus was full of humility. We do not wonder that our Lord exulted in the manifestation of so rich and rare a spirit.

Would He find a similar spirit at work in the Church of today? Yes, in the ideal Church. That is to say, in the ideals which we profess in our creeds and praise in our hymns. That is the true glory of the Church, and her divine commission. As the body of Jesus Christ, it seeks to propa-

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gate in men the Spirit of its Master, even the Spirit of good will toward all men.

But let us confess that even the disciples of Jesus find it exceedingly difficult to manifest and maintain that divine spirit of love and faith in their relations to their fellowmen. And let us recognize that the manifestation of it is by no means confined to the Church or the so-called Christian nations. The saying of Jesus is being daily fulfilled in our times. In the Far East, in Japan and in India, men are manifesting the spirit of the children of God's kingdom.

**III. The Saviour.** "And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." Thus the Master showed His deep sympathy with the spirit of this centurion, and His approval of his act of love and faith.

And can we doubt that even so God Himself regards the spirit manifested by the centurion? Can we question that all our social ills and ailments will be healed if, in that spirit, we bring our world to Jesus, the great Healer and Helper? There is no other help, and no other helper.

At best, this centurion had but a meagre knowledge of Jesus. Perhaps he knew only from hearsay that this great Rabbi was performing wonderful miracles of healing. Yet, how mighty was his faith, and how urgent his plea! Our knowledge of Jesus has been deepened by the experience of nineteen centuries. Vastly better than this Roman centurion we know the authority of Jesus in the realm of spiritual truth, and His power to help and heal mankind. How eager and earnest, then, we should be to make Him the Master of our life, and to enthrone Him in the life of all the world.

And if we fail Him? There stands in our lesson, not merely His commendation of the centurion, but also His stern condemnation of the sons of the kingdom. Let us ponder the meaning of that saying of Jesus for us, the privileged members of the Christian Church in Christian lands.

## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 16: Jesus, an Example of Stewardship. John 17:1-7; Luke 2:49

The subject of Stewardship is a very timely one. Some thirty-four different denominations have formed a United Stewardship Council and have agreed that Stewardship shall receive the major emphasis in the program of the Church this year. They have done this because the

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principle of Stewardship lies at the very center of the Christian life. But it is so frequently overlooked and ignored. The Bible, especially the New Testament, is full of this idea. Stewardship is a word of very large meaning. Sometimes we limit its application to the proper use of money, but this is only one phase of Stewardship. The Bible, however, has much to say about money. Sometimes we are told that we should preach the Gospel and not talk so much about money, but one cannot preach the full Gospel without relating it to man's economic life. If you read the Gospels you will find that Jesus had very much to say about money. Many of His parables as well as direct utterances pertain to the money-side of life. But Stewardship relates itself to all of life, to life itself. Its deeper meaning expresses the fact that life is a trust, that we are not our own but that we belong in body and soul to Jesus Christ. We own nothing—we are only trustees, stewards of all that we are or have.

Now, Jesus is a worthy example of Stewardship.

**First, in His Life.** Jesus always had a very high sense of His mission in the world. When a boy of twelve He announced that He must be about His Father's business. He came not to do His own will, but the will of Him that sent Him. He constantly felt that a great task was committed to Him and that He could not please Himself. He was God's Steward to whom something very real had been entrusted. Read the "I am comes" of Jesus in which He declares a sense of His mission. To the accomplishment of this mission He gave Himself unreservedly and though it led to the cross He never wavered. Towards the close of His life He could say: "I have accomplished the work which Thou gavest Me to do." He could also say: "Of all that Thou gavest Me I lost none, save the son of perdition." If Stewardship means fidelity to trust, loving obedience and a living faith in God, then Jesus exemplified stewardship in the highest degree.

**Second, in His Teachings.** Jesus Himself had no money, but He taught the right uses of money. He taught men to set the proper value on things. Jesus never condemned money as such. He showed the proper relation which a man ought to sustain to his property. He said, "man's life consisteth not in the abundance of the things which he possesseth." He also said,

"ye cannot serve God and Mammon." But on another occasion He said, "Make to yourselves friends of the mammon of unrighteousness." He said, "Give an account of thy stewardship." He commended the poor widow because while others cast into the treasury out of their abundance, she had cast in all her living. He always insisted that Stewardship involved the giving of one's life and was measured not so much by the amount given as by the amount that was left. Jesus taught that a man could serve the interests of the Kingdom by a right use of his money. Money should be a means to an end. It should never be an end in itself. Consequently it is wrong to hoard up money or to spend it for selfish purposes. Jesus condemned two classes of people—the miser and the spendthrift. It is wrong to lay up treasures upon earth, but it is equally wrong to waste things. "Let nothing be lost" was His command. We should put a proper estimate upon money. Most people do not think enough of it. They spend it recklessly and foolishly. The millions of dollars which are annually spent for luxuries, and "for that which is not bread" show how little people regard the value of money.

Stewardship implies the proper use of money. John Wesley had the right conception when he told someone to "Get all you can." That means that a man must practice stewardship in the making of his money. He dare not make it by foul or dishonest methods. He dare not make it by despoiling others or by cheating them out of their rights. He must not make it at the expense of others. The second word of advice which Wesley gave was: "Save all you can." That means that a man must not squander his money. He must not spend it foolishly or waste it by extravagance. Thrift is a Christian virtue. It lies at the basis of all true character. Everybody should be taught to save. People should not live beyond their means. If folks would spend less than they earned there would be less misery and poverty on the earth. Self-control in the spending of money is as great a virtue as self-control in eating or drinking. It is a good thing to learn to do without a lot of things.

But the third word of advice is, "Give all you have." That means that all one has should be properly invested. We should not give to everyone that asketh us, nor should we give to everything that comes along. Our giving should be intelligent, it should count for something. It should be of real genuine help. This requires thought and patience and effort. It is not always easy to give, not because giving hurts, but because we do not always know where our gift will do the most good. With our gift, also must go ourself. "The gift without the giver is bare." A faithful steward will invest his trust where it will bring the biggest returns. He will not hide his talent in a napkin and bury it in the earth, but will put it to the best possible use so that he can return it to his master with interest.

Of course, the teachings of Jesus on Stewardship included much more than money. They involved life itself. They embraced body and soul, the powers of mind and heart, and the whole of man's life.

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had three in the last Parliament. The Labor party lost thirteen seats.

King George will open the round table conference on India in person on Nov. 12, it has been announced by the India Office.

With the close of the tourist season in transatlantic trade and the return of traffic to the normal autumn and winter volume, figures compiled by the North Atlantic Passenger Conference show that the Atlantic ships sustained a loss of 43,379 passengers for the year, as compared with traffic last year.

By the request of the President, Colonel Arthur Woods, former Police Commissioner of New York City and organizer of unemployment relief in 1921, will take charge



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## NEWS OF THE WEEK

Mrs. Henry W. Elson

The middle parties won in the recent Norway election. The labor and communist organizations lost heavily to the

moderate element. The new alignment of parties in the Storting will leave the Communists without a single seat. They



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of the national organization for unemployment. The idle of the nation are put at 3,500,000.

More than 200 were killed, 80 seriously injured, in a mine blast at Alsdorf, Prussia, Oct. 21.

Widespread indignation among Jews throughout the world at the British Government's declaration of its future policy in Palestine has found expression in many ways. Lord Passfield, the Colonial Secretary, has been charged with deceiving Jews on plans for homeland control. A plea to the League of Nations has been planned.

Dr. Charles C. Ellis was inaugurated president of Juniata College at Hunting-ton, Pa., Oct. 22.

Frank M. Wilmot, trustee, secretary and manager of the Carnegie Hero Fund Commission, died at Pittsburgh, Oct. 22.

Thousands at Sydney, N. S. W., Oct. 22 cheered Commander Charles Kingsford-Smith on the completion of his record-breaking 12,000-mile flight from London.

United States exports to Mexico will be reduced by \$25,000,000 a year according to a plan drafted by the Tariff Commission of Mexico, which now goes to Finance Minister Montes de Oca for approval.

About 8,000 Chinese men and women have been massacred at Kian, Province of Kiangsi, by Communists in an orgy of slaying, looting and burning, according to recent dispatches.

President Chiang Kaishek became a Christian while staying in Shanghai, and was baptized as a member of the Methodist Church by the Rev. Z. Kuang, Chinese pastor of the Young Allen Memorial Church. The President of China's action was regarded as a blow to the Communists, who are hunting down Christians in Kiangsi Province and elsewhere in the Yangtze Valley.

All the domestic slaves of the native tribes have been declared free by the Liberian Government, it has officially informed the League of Nations. Liberia also has announced that it has abolished the system by which a tribesman pledged a member of his family as security for a loan and has ended forced recruiting for foreign labor contracts.

The British Government Oct. 23 suggested to all governments through the Foreign Office at London that during official visits to capitals of the former allies memorial wreaths should not be laid on the tombs of the unknown soldiers or other war memorials. It was said in government circles that the replies from foreign government had been favorable.

King Boris III, of Bulgaria and Princess Giovanna, the fourth child of the Italian sovereigns, were united in wedlock in the great basilica of St. Francis of Assisi, Oct. 25.

Revolution has triumphed in all Brazil. President Washington Luiz has been taken prisoner. His place was taken by a provisional junta—one composed of two generals and a medical man. Later Dr. Vargas became president.

The 72nd birthday of Theodore Roosevelt was celebrated in different parts of the country Oct. 27. Governor Roosevelt, of New York, proclaimed the day as Navy Day, in memory of the late President.

The Brazilian Federal fortress of Santa Clara fired Oct. 24 upon a German passenger ship which in the excitement of the revolution was trying to slip out of Rio de Janeiro Harbor without getting proper clearance, and caused the deaths of 21 persons and seriously injured 71.

The fifth international oratorical contest was won Oct. 25 at Washington before a crowd that packed Constitutional Hall. Edmund Gullion, of Washington, represented the United States and won first prize. He was victor over youths of seven other countries. Paul Leduc, of Canada, was second and Clemente Perez-Zanartu, of Chile, was third. President Hoover opened the event.

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The linking of New York with Los Angeles by an all-air passenger service, became a reality Oct. 25 when three planes took off from Newark Metropolitan Airport to start the westbound run of the Transcontinental and Western Air, Inc., which brings the Atlantic and Pacific Coasts within 36 hours of each other.

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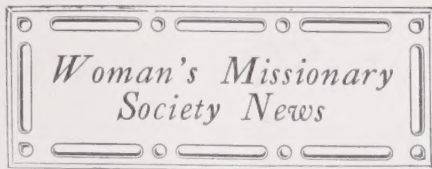
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**They Need Books.** Do you know that Hoffman Orphanage, Littlestown, Pa., and the Winnebago Indian School at Neillsville, Wis., are both badly in need of school library books? This does not mean any old book, but books approved by the respective State Boards of Education as books suitable for the school grades of these two institutions. Many of the needed books can be purchased at very nominal price. There surely are many people sufficiently interested to buy one or more books for these schools. Write Prof. A. A. Frantz, Hoffman Orphanage, Littlestown, or Mr. Ben Stueki, Winnebago Indian School, Neillsville, Wis., for lists of books needed. One of the Churches of York, Pa., is working for both of these needs.

**Commencement Exercises.** Congratulations are due the W. M. S. Pittsburgh Synodical Society for having completed an astonishingly successful venture in systematic reading. Their successful conduct of a Reading Course with credits leading to a diploma opened the way for the Reading Course of the W. M. S. G. S. On Oct. 17, the Commencement Exercises were held in First Church, Greensburg, when a large number of diplomas were awarded. Rev. G. A. Teske preached the baccalaureate sermon and Rev. Ralph S. Weiler delivered the Commencement address.

**To Lift Until It Hurts.** The 1931 Prayer Calendar has passed the many stages of preparation and is ready for distribution. Of prayer calendars we have been able to say, so far the most beautiful or the most artistic or the most representative of prayer objectives. This year the cover page, after a design by Miss Clara Schneder, of New York, daughter of Dr. and Mrs. D. B. Schneder, Japan, fascinates us with its challenge. The theme is Peace—"on earth, peace." Miss Schneder has put vividly "Lifting Until It Hurts." From chaos and blackness our old earth is emerging into the glorious light of the Sun of Righteousness because men and women have spent themselves in lifting. Here is the challenge—that we too spend ourselves in lifting until war shall cease and peace reign. The prayers and pictures for each month are exceptionally fine.

**Missionary Institutes.** With the exception of Schuylkill Classical Institute, Nov. 14 and 15, Nov. 8 rings "finis" for the 1930 Educational Institutes. All of the Institute speakers will be occupied with the last group, Misses Kerschner, Hinkle and Heinmiller, Mrs. Winter, Mrs. Staudt, Mrs. Wayne Bowers, Mrs. Leich, Miss Mary Gerhard, Miss Esther Sellemeyer. Very encouraging reports are being received.

**Twentieth Anniversary Service.** Just because a society does not often get into the news column, is no sign that the society is not quietly and surely working for the Kingdom. On Sunday evening, Oct. 26, the W. M. S. of Heidelberg Church, York, Pa., held a most inspiring twentieth anniversary service, with Mrs. W. S. Kerschner, the vice-president and the wife of the pastor, presiding, and with Mrs. L. L. Anewalt, president of the W. M. S. G. S., delivering the inspirational message. There are 38 members enrolled—six of the charter members were present at the service. The society has enrolled two life members and four members in memoriam. In the twenty years since its organization, Heidelberg Society has entertained Zion's Classical, Potomac Synodical and General Synodical meetings.

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Ten years ago—at the tenth anniversary, the society presented ten dollars to each of ten missionary objects. As the time for the twentieth anniversary drew near, the society set as its goal twenty dollars to each of twenty missionary objects. The society selected for the special anniversary gifts, ten home mission and ten foreign mission objectives

1. Kindergarten work in Los Angeles Mission;
2. Winnebago Indian School, Neillsville, Wis.;
3. Academy for Negro Children, Bowling Green, Ky.;
4. Hoffman Orphanage;
5. Nazareth Orphanage;
6. Opportunity Center, doing Americanization work in York, Pa.;
7. Pleasant Valley Mission, Dayton, O.;
8. Bethel Community Center, Phila.;
9. Ministerial Relief (Heidelberg Church has already exceeded its quota);
10. New pipe organ being installed in Heidelberg Church;
11. Kindergarten work in Morioka, Japan;
12. Kindergarten work in Yamagata, Japan;
13. Pipe organ for new chapel auditorium, Miyagi College, Sendai, Japan;
14. Equipment for Miss Piper's new S. S. building in Tokyo, Japan;
15. Equipment, Hospital Dispensary, Yochow, China;
16. Equipment, Hospital Dispensary, Shenchowfu, China;
17. American Boys' School, Baghdad, Iraq;
18. Christian Literature for Women and Children of the Orient;
19. Women's Union Colleges in Orient;
20. Women's Christian Medical College, Ludhiana, India (represented at Collegeville and Frederick Missionary Conferences by Miss Edith Craske).

As a surprise birthday gift, the G. M. G. presented the mother society with a twen-

the Fourth International Colonial Exposition in Paris in 1931, has been announced.

James A. McNeil Whistler, painter; James Monroe, statesman; Matthew Fontaine Maury, scientist, and Walt Whitman, poet, have been elected to the Hall of Fame, the national shrine on the campus of New York University.

Harry Payne Whitney, sportsman and capitalist, and son of the late William C. Whitney, Secretary of the Navy under President Cleveland, died at his home in New York City, Oct. 27. He was 58 years old. His wife is a well-known sculptress and is the daughter of the late Cornelius Vanderbilt.

An international broadcast from Washington, London and Tokio Oct. 27 celebrated the depositing of the instruments of ratification of the London Naval Treaty.

To make his coronation worthy of a descendant of King Solomon and the Queen of Sheba, the Emperor of Ethiopia spent \$2,000,000 of his own money for his coronation Nov. 2.

A new radium spring has been discovered near St. Joachimstal, Czechoslovakia, where Madame Curie first discovered that precious metal.

France's transatlantic fliers, Dieudonne Coste and Maurice Bellonte, were welcomed back home Oct. 25 by an enthusiastic crowd.

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ty-dollar gold piece to be given to any object the mother society selected, and as another surprise gift, the W. M. S. presented \$25 as a membership in Memoriam to a former vice-president and active worker, Mrs. John Wehler. In a beautiful prayer, these precious gifts were consecrated to the Lord's work. The Anniversary Challenge to the society is twenty new members in the very near future. The pastor, the Rev. W. S. Kerschner, D.D., paid tribute to the work and untiring enthusiasm of the president, Mrs. Winfield Becker, and presented to her, with the compliments of the W. M. S. a basket of beautiful chrysanthemums. May Heidelberg's observance be a challenge to other societies in their anniversary celebrations!

Societies planning to use the Thank Offering play "And Hands" by Annetta H. Winter will be glad to learn that two sets of costumes are available for the presentation of the play. There are six kimonos and the required number of obis (sashes). One set of kimonos have come direct from Japan and were made by the Ladies' Society of Kanazawa, Japan Church, under the direction of Mrs. Miyasho, wife of the pastor. Mrs. Miyasho is the daughter of one of the old faithful pastors of the Japanese Church, and before her marriage taught music in Miyagi College. The Ladies' Society uses the proceeds from the sale of kimonos to help their Church. The W. M. S. G. S. purchased these kimonos at a price which makes it possible to rent them at \$2.50, plus carriage both ways. Whenever reservations are made for the costumes the set of new ones will be sent if possible. All of the kimonos are very attractive. "And Hands" sells for 10c, 6 for 50c.

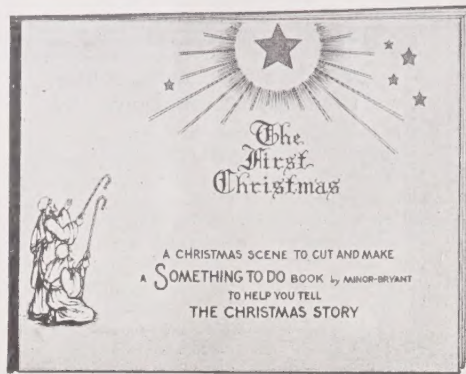
The Thank Offering play for boys and girls is entitled "A Nickel to Spend." It requires seven characters.

## BOOK REVIEWS

**Creative Religious Literature**, by Arthur J. Culler. The Macmillan Company, New York. Price, \$2.50.

This volume is a product that has come out of the classroom and to a certain extent is intended for classroom work, although any one interested in Bible study will find it most interesting reading. It is a treatment of the Bible that is rather unique, but is most refreshing and stimulating. It treats the Bible as literature and in separate chapters deals with the different types of literary composition that the Bible contains, such as folk songs, illustrative stories, poetry, patriotic songs and elegies, letters, orations, etc. An outline of the first chapter, "Folk songs of the Bible," will give an idea of the plan the author follows. First about half a dozen pages are devoted to a discussion of folk lore in general. Then follows a discussion of the Hebrew folk songs. This is followed by some of the folk songs of other people and races, such as Negro spirituals, the Exmoor Harvest Song from Lorna Doone, etc. These are given for the sake of comparison and to establish the fact that after all the Bible is not a book, remote and detached from the life of the world and the life of today, but has much in common with it. At the end of the chapter discussion topics are suggested and a list of books to be consulted on the subject is given. Practically the same plan is carried out in all the other chapters, of which there are seventeen. To quote the author himself: "This method of approach will present the literary masterpieces of the Scriptures in their original freshness, and spontaneity, and will have the merit of associating the Bible with the rest of our literary heritage. Too often the Bible has been looked upon as something apart from the main stream of intellectual life and progress." Is not

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this only too true? It is to correct this tendency that the book has been written and its chapters compiled.

P. A. D.

**The Lesson Round Table, 1931.** Edited by Richard D. Dodge. Cokesbury Press. 396 pages with 2 colored maps. Price, \$1.25.

This volume seems to measure up, in every way, to the standard set by the editor for his last year's edition. The 52 International Uniform Lessons are discussed by well known religious leaders. Each lesson is taught by a different teacher, which means that the scholars sit at the feet of a new leader every Sunday. The text used is Dr. Moffatt's translation of the New Testament. In compiling this volume the editor has sought to avoid the bulk of the large sized volume, as well as the brevity of the "vest-pocket" editions. Here you have a "coat-pocket" handy volume that will fit easily into the pocket of your coat—if the pocket is not too small. Teachers and scholars will find these studies helpful and practical in adapting the lessons to 20th century problems.

A. M. S.

## OBITUARY

### MRS. ROBERT E. CRUM

Mrs. Louella George Crum, widow of the Rev. R. E. Crum, D.D., and a member of St. Peter's Reformed Church, DuBois, Pa., died suddenly on Saturday, Oct. 25, of heart trouble. She was born at South Bend, Pa., Feb. 11, 1857, and was confirmed when a girl in the Lutheran Church. She was united in marriage to the late Dr. Crum in January, 1880, at which time she became a member of the Reformed Church. She was loyal and faithful to her Church, taking part in all of its activities, until the death of her husband. She was especially active in the Woman's Missionary Society. She is survived by two children, Clare Crum and Olive Crum, both

of DuBois, Pa., and one brother, William George, of South Bend, Pa.

The funeral service was held from St. Peter's Church on Tuesday afternoon, Oct. 28, when a large assembly of the people of DuBois and Luthersburg bore witness to the great esteem in which she was held. Her many friends were shocked at the suddenness of her death. The service was conducted by Rev. J. J. Gilbert, of Emlenton, Pa., assisted by Revs. I. G. Snyder and M. N. George. Interment was by the side of her husband in the DuBois Cemetery.

J. J. G.

### MISS KATE BOGENRIEF

St. John's Church, Mifflinburg, Pa., Rev. Russell D. Custer, pastor, has lost a faithful and enthusiastic member in the death of Miss Kate Bogenrief. Although not able for some years to attend services, she kept abreast of all the activities of the Church and kept up her membership in the Woman's Missionary Society. A few years ago when a small prize was offered for a name for the local Church monthly bulletin she was interested to compete and her suggestion, "The Reformed Church Tidings" was judged the best. She was a regular reader of the "Messenger" and so kept in touch with her Church at large. She was well informed about its affairs and always interested in its aims and accomplishments. She was a life-long citizen of Mifflinburg and a member of St. John's since her girlhood. She is survived by a brother-in-law, a sister-in-law, 5 nieces, 4 nephews, 6 great nieces, 5 great nephews, and two great, great nephews. Funeral services were conducted by her pastor who based his remarks upon the text, "The Master hath come and calleth for thee."

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar,  
When I put out to sea,

"But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the  
boundless deep  
Turns again home."

M. M. B.